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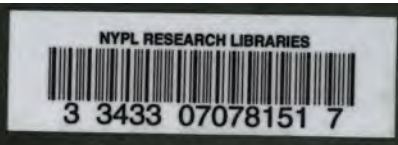
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MARTYRDOM OF ARCHBISHOP CRANMER.

Page 141.

THE TRIAL

OF THE

POPE OF ROME,

THE

ANTICHRIST, OR MAN OF SIN,

DESCRIBED IN THE BIBLE,

FOR

HIGH TREASON AGAINST THE SON OF GOD.

TRIED AT THE SESSIONS HOUSE OF TRUTH,

BEFORE

The Right Hon. DIVINE REVELATION,
Lord Chief Justice of His Majesty's Court of Equity;
The Hon. Justice REASON,
Of the said Court; and
The Hon. Justice HISTORY,
One of the Justices of His Majesty's Court of Information.

TAKEN IN SHORT HAND,

BY A FRIEND TO ST. PETER,

Professor of Stenography, and Author of "Dialogues between the Apostle St. Peter and His Holiness the Pope of Rome," &c. &c.

SECOND AMERICAN EDITION,

WITH AN APPENDIX.

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PREFACE.

THE author of the following pages takes the liberty of introducing them before the public, in hopes that they may convey information and profit. He has before evidenced that he considers the controversy between Truth and Error of no small moment, and that the doctrines maintained by the church of *Rome* demand the most serious investigation.

He is aware of the offence he is likely to give, both to Roman Catholics and others, who reject the precept of an inspired apostle, to TRY *the spirits, whether they are of God* To such he has only to observe, that he views himself in the path of duty, in not walking by their rule.

The encouragement he has received from many, proves that there are yet in Ireland those who respect the Protestant faith. To such he doubts not the Trial of Antichrist will prove acceptable.

Some have intimated to him his personal danger from those who are zealous for the Roman Catholic faith. This is one argument why that religion should be contended "with," which will justify an injury done to another who differs from it. It is a clear proof that it is not of God.

A late Roman Catholic writer in the city of Dublin* admits, in his preface to his last work, that "it is a matter of the last importance to establish the truth of one religion, and to discern this one true religion from such as are false, since it is absolutely necessary to salvation." Those who really believe this cannot be offended at the investigation of the subject.

It may be necessary to notice the plan pursued. The pope is charged with high treason against the King of heaven, for usurping his supremacy, dignified titles, power, &c. The indictment goes as far back as the year 606, when he first was acknowledged as the universal bishop; and some of the principal circumstances recorded in history from that time to the present are brought forward to

* Rev. W. Gahan's Short and Easy Method to discern the *True Religion.*

support the charge. The form of a state trial is almost, if not altogether, constantly attended to, and such legal phrases used as to keep up the idea of a court of justice. The pope being acknowledged by Catholics as the head of the church, and supposed alway to exist, he is arraigned as such by various names; so that when one dies it is only supposed that he changes his name. The witnesses, of course, are always considered to be alive, and martyrs who were burnt to ashes, or otherwise put to death, are supposed to be delivered. It is designed to be an abridgment of ecclesiastical history, and to confirm the testimony of Scripture.

A FRIEND TO ST. PETER.

Dublin, Ireland.

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THE

TRIAL OF THE POPE OF ROME.

THE Proceedings at a Special Commission, held at the Sessions House of TRUTH, in order to the Trial of the POPE, for High Treason against His Most Sacred Majesty, KING OF HEAVEN AND EARTH.

THE Court being seated, the commission of oyer and terminer, under the great seal of Heaven, was read, when, a bill being found by the grand jury, the prisoner, after manifesting considerable reluctance, was brought to the bar.

CLERK OF THE CROWN.

"Antichrist, alias Man of Sin, alias Roman Pontiff, hold up your right hand. You stand indicted, for that you, not having the fear of God before your eyes, but being moved and seduced by the devil, did associate with other false traitors against our Sovereign Lord, the present and everlasting King, your supreme and undoubted Lord, not considering the duty of your allegiance, but wholly withdraw-

ing, the peace and common tranquillity of his kingdom to disturb, and our Sovereign Lord the King from his royal state, title, power, to depose and deprive, and our Sovereign Lord the King to death put.

"You, the said Antichrist, and so forth, with other false traitors, did usurp authority contrary to every act and statute of our Sovereign Lord the King; and, in the year of our Sovereign Lord six hundred and six, in the city of Rome, in Italy, did erect *your* throne, in opposition to the throne in Heaven. And in furtherance of your most evil intentions and treasonable imaginations, as such false traitor, feloniously and maliciously did conspire and combine together with other false traitors, particularly with that monster of wickedness, Phocas, who murdered his master, the emperor Mauritius, and his family, consisting of six sons and two daughters. In return for the favor and countenance he received from you, *he* conferred upon you the title of UNIVERSAL BISHOP, and you were then known by the name of Pope Boniface III.

"And afterwards, at the said city of Rome, in further pursuance of said treason and rebellion, you, the said Antichrist, being lifted up with pride by the prince of darkness, did, in order to gratify your ambition, and promote rebellion, add various other high and dignified titles, in open defiance of the crown, dignity, and honor, of our Sovereign Lord the King; such as *Christ's Vicegerent*, *His Holiness*, *Prince over all Nations and Kingdoms*, *King of Kings and Lord of Lords*, *The Lord God the Pope*, and so forth, so that, sitting in the temple of God, you did proclaim to the world that you held your throne on earth, not simply as a man, but as true God!

"And in furtherance of your most treasonable

and rebellious designs, you, the said Antichrist, did, from time to time, wickedly, falsely, and maliciously, associate with other false traitors, with force of arms make and levy war, with intent our Sovereign Lord the King of, and from his royal state to depose, and deprive, and to kill, and put to death; and as such false traitor feloniously and maliciously did conspire and combine with other false traitors to raise and levy cruel insurrections, rebellions, and wars, within his kingdom; did collect together arms, ammunition, gunpowder, and shot, for the purposes of said rebellions, and to levy war within his kingdom; and for many years, in many countries, in many nations, with force and arms, falsely and traitorously did use, and procure to be used, many hundred thousand pikes, and sundry other arms, and did procure an immense quantity of gunpowder, with racks, gibbets, fire, swords, red-hot pincers, thumb-screws, whips, cords, and various other instruments of torture, (which, for cruelty and diabolical ingenuity, could scarcely be equalled in all the dark regions of infernal spirits,) for the purpose of carrying on said insurrections and rebellions within his kingdom, and therewith cruel slaughters made among the faithful subjects of our Lord the King within his kingdom.

"And in furtherance of said treasonable designs, you, the said Antichrist, did associate with, and caused yourself to be proclaimed the head, and did become the ringleader, of a certain society, called the *Roman Catholic and Apostolic Church;* and for the purpose of supporting your tyrannical and usurped authority in direct opposition to every divine law of our Sovereign Lord the King, you did confer on other false traitors, in said society,

divers and numerous honors and titles, such as *cardinals, pope's nuncios, apostolic vicars, pope's legates, archbishops, holy fathers of inquisitions, inquisitor-generals, prelates, monks, hermits, Jesuits, Augustine monks, Benedictine monks, Dominican friars, Franciscan friars, mendicant friars, Jansenists, Molinists, abbots, abbesses, priests, canons, Carmelites, nuns,* &c., &c. All of those said traitors have been engaged, and most of them deeply concerned, in the many treasons, rebellions, and murders, committed by you at various times.

"And in further pursuance of said treasonable designs, you, the said Antichrist, in order to draw others into rebellion and treason, did forge and counterfeit, and did cause to be forged and counterfeited, the name, hand-writing, and seal, of our Sovereign Lord the King, with intent wickedly, feloniously, and maliciously, to deceive the world, and force obedience to yourself. For which purpose you caused it to be proclaimed that you were appointed by divine authority to be the *head of the church*, and *Christ's vicar on earth*, and that by the positive mandate and decree of our Sovereign Lord the King, given under his hand and seal, at Jerusalem in Judea, in Asia.

"And in furtherance of said treason and rebellion, you, the said Antichrist, wilfully, wickedly, and maliciously, did forge and counterfeit, and cause to be forged and counterfeited, the hand-writing of one of his Most Sacred Majesty's loyal and confidential servants, namely, the apostle Peter, from whom you have presumed to declare you received your authority to commit treason, rebellion, and murder, with every other crime, in the name of the holy and righteous God of heaven and earth, our Sovereign Lord and King, and your

supreme and undoubted Lord. And you propagated, and caused to be propagated, designedly, maliciously, and falsely, that, in order to delegate you with princely power and unheard-of tyranny, the said apostle Peter came to the city of Rome, as prince of the apostles, and invested *you* with all your titles and power to govern the church of Christ in the universal world.

"And afterwards, at sundry times, and at the said city of Rome, in further pursuance of said treason and rebellion, you, the said Antichrist, did feloniously write, and cause to be written, several rebellious manifestoes or proclamations, termed *pope's bulls;* to support your unlawful supremacy, to give indulgences to sin, and commission to violate every law of God, to pardon treason, to give liberty to souls in misery, giving encouragement to subjects to rebel against their lawful sovereign, to hurl kings and princes from their thrones, and to encourage murder, treason, rebellion, rapine, and blood, with every detestable crime that can be named by human tongue; and for this purpose did make open publication of the same as being the manifestoes or proclamations termed *Bulls of His Holiness the Pope of Rome, Vicar of Christ, Prince over all nations and kingdoms,* &c., &c.; and did circulate the same among different nations and people, for the purpose of inciting and encouraging them to enter into rebellion against our Sovereign Lord the King, within his kingdom.

"And in furtherance of your most evil intentions and treasonable imaginations, as such false traitor, you, the said Antichrist, feloniously and maliciously did conspire and combine, together with other false traitors, to excite all the nations on earth to repair to your pretended consecrated

standard, in open rebellion against our Sovereign Lord the King.

"And for the purpose of further promoting your treason and rebellion, you did from time to time change your title; commanding yourself to be called by various names, insomuch that from the day you first usurped that of *universal bishop*, by the name of Boniface III., to that on which you arrived at the highest pitch of Papal grandeur, under that of Gregory VII., you assumed no less than one hundred and fourteen appellations. And from that date to the present, you have continued to change your name, for the vile purpose of allaluring others into your awful rebellion and treason against the King of kings and Lord of lords, and his imperial crown and dignity.

"And in further pursuance of said treason and rebellion, you, the said Antichrist, did openly and publicly, in the year of our Lord 751, presume to depose kings, and establish yourself as a temporal prince. You therefore did, by the name of Pope Zachary I., dethrone Childeric III., king of France, and invest with royalty the usurper Pepin in his place. From this period you carried two swords, to signify both your temporal and spiritual power, and assumed more and more authority; you, as Christ's vicegerent, claimed the same power as would belong to Christ alone, had he been personally on earth, reigning on his throne. You even used to be called *God on earth*, and most of the princes of Europe submitted to your rebellious arms and usurped supremacy. You also brought emperors and kings to kiss your feet, to receive their crowns from your hands, and princes dreaded your displeasure more than they would a thunderbolt from heaven. If you were pleased to excom-

municate a king, all his subjects were by you declared to be free from their allegiance, and obliged to renounce it on pain of your displeasure; and not only so, but any man might kill him. Further, you arrogated the power of damning the souls of men, and persuaded the people (whom you had deluded into your rebellion) to believe that you possessed that ability, so that whoever died under your excommunication was considered by them as eternally lost.

"And in furtherance of your most wicked and traitorous designs, you, the said Antichrist, not having the fear of God before your eyes, but being moved and seduced by the instigation of the great promoter, and your coöperator in rebellion, the devil, did, with force of arms, by craft, subtlety, and superstition, falsely, wickedly, and traitorously, compass, imagine, and intend, our said Lord the King, then and there your supreme, true, and lawful Lord, of and from the royal state, crown, title, power, and government, of his imperial realm, to depose and wholly deprive, and to death and destruction bring; did levy and make war for several centuries, to support your usurped authority, and to overthrow and destroy the government and constitution of the kingdom of our Lord, to establish your tyrannical and despotic decrees, laws, and canons, to the certain destruction of all who are drawn by you into your treasons, and die in a state of rebellion against our Sovereign Lord the King.

"And in further prosecution of said wicked designs as aforesaid, you, the said Antichrist, did, after you dethroned Childeric, king of France, depose, and deprive, and excommunicate, a number of princes, contrary to every law and statute of our Sovereign Lord the King, made in that case and provided. During the time you went by the name

of Pope Innocent III., at the commencement of the thirteenth century, when the empire of Germany was disputed between Philip, duke of Suabia, and Otho IV., you first espoused the cause of Otho, and thundered out your excommunications against Philip, and, upon the death of the latter, in the year 1209, you placed the imperial diadem upon the head of his adversary, who, not being disposed to bow sufficiently to your ambitious desire, in his turn felt your malice and resentment. You therefore declared him unworthy of the empire, and anathematized and deposed him in the year 1212, and raised his pupil, Frederic II., to the throne and dignity in his place.

"You also excommunicated and deposed John, king of England, and absolved all his subjects from their oaths of allegiance, when you proclaimed the kingdom under an interdict, shut up all the places of public worship for three years, declared the throne of England vacant, and requested the king of France to execute your sentence, and undertake the conquest of Britain; till John was compelled to pay large sums of money for both England and Ireland, to do homage before your legate at Dover, and receive his crown from his hands, as a special favor from you, as his holiness the pope and prince of the apostles, after it was detained five days.

"When you were called by the name of Pope Constantine, in the year 712, you also deprived Philippicus Bardanes, emperor of the Greeks.

"By the name of Gregory I. and II., you excommunicated Leo, the Isaurian emperor.

"In the year 1076, by the name of Gregory VII., you deposed Henry IV., emperor.

"By the name of Celestine III., you excommunicated Henry VI., emperor.

"By the same name you excommunicated Leopold, duke of Austria.

"By the same name you excommunicated Alphonso X., king of Galicia and Leon.

"By the name of Innocent III., you deprived Philip Augustus, king of France.

"In the year 1245, by the names of Gregory IX. and Innocent IV., you deposed Frederic II., emperor.

"In the year 1303, by the name of Boniface VIII., you deprived Philip the Fair, king of France.

"In the year 1512, by the name of Julius II., you deprived Louis XII., king of France.

"In the year 1538, by the name of Paul III., you deprived Henry VIII., king of England.

"In the year 1570, by the name of Pius V., you deprived Elizabeth, queen of England.

"By the name of Paul IV., you issued out your edict in the year 1563, to order Joan, queen of Navarre, to appear before your tribunal at Rome, to answer for the crime of rejecting your authority.

"In the year 1589, by the name of Sixtus V., you delivered a famous (or rather an infamous) oration, applauding the murder of Henry III., king of France, by a Jacobine friar, as both *admirable* and *meritorious*.

"By the name of Urban II., you prohibited bishops and priests from promising allegiance to kings and princes.

"By the name of Martin V., you forced the emperor Sigismund to violate his covenant and promise, and made that diabolical decree, that *faith must not be kept with heretics*.

"By the name of Clement IX., you presumed to

deprive James I., king of England, of his right to the crown, even before he ascended the throne, and afterwards attempted to destroy both him and his parliament by gunpowder.

"By the name of Clement XI., you declared the treaty of Charles VI., emperor, to be null and void, (so far as it did not appear to the interest of your government,) although repeatedly confirmed by oath; and,

"By the name of Gregory VII., you not only dethroned Basilius, king of Poland, but you did, by an express and imperious edict, prohibit the nobles of Poland from electing a new king without your consent, contrary to every divine law of our Sovereign Lord the King.

"And in furtherance of your most evil and traitorous designs, you, the said Antichrist, did, for the purpose of promoting rebellion and insurrection, wilfully and knowingly adhere to and confederate with some of the most notorious and violent enemies of our Sovereign Lord the King; and as such false traitor did feloniously and maliciously hold such communication with the aforesaid rebels, with intent to alter and overthrow the constitution of the kingdom of our Lord; and our Sovereign Lord the King, from his royal state, titles, and power, to depose and deprive, and our Sovereign Lord the King to death put. You, the said Antichrist, with other false traitors, did in several countries erect and establish most awful, dreadful, and diabolical courts for the trial and punishment of all those who refused to own your unlawful authority. To these courts or tribunals you gave the name of *holy office of inquisitions*, where every cruelty that devils could invent was employed by your commission. You also appointed to superintend these

works and mansions of darkness, such false traitors as were zealously attached to your treasonable designs, and did confer on them the title of *holy fathers of inquisition, holy inquisitors*, &c.

"And in furtherance of said treason and rebellion, you, the said Antichrist, with other false traitors, did presume to declare that you had, by divine right, power to introduce into the highest seat of dignity in heaven, some of the most notorious rebels against our Sovereign Lord and King. You did therefore (what you call) canonize a considerable number of such false traitors, as saints in heaven, both men and women, for the purpose of promoting your awful rebellion, by withdrawing the allegiance and affections of thousands from our lawful Sovereign, by venerating and adoring those creatures of your own forming, and thus promoting rebellion and treason in all the world to the utmost of your power.

"And, in further prosecution of said wicked designs as aforesaid, you, the said Antichrist, did, wilfully and maliciously, by open proclamation, give encouragement to the most detestable murderers, traitors, robbers, and villains, that could be collected together on earth; and did for such murderers and rebels appoint several places, called *holy places of refuge*, where every infamous character lived in safety by your orders, in defiance of every divine and human law, for the purpose of promoting rebellion and treason against our Sovereign Lord the King.

"And, further to promote treason and rebellion, as such false traitor, you, the said Antichrist, did, wickedly and feloniously, with other false traitors, proclaim the presumed power to grant, to those who were rich enough to purchase them, indul-

gences, which administered remission of all sins, however enormous in their nature they might be. You did, therefore, especially in Germany, in the year of our Lord 1517, when you were known by the name of Pope Leo X., employ several persons connected with you to circulate and sell the said indulgences for money; particularly a Dominican friar, and false traitor, known by the name of John Tetzel, who, in describing the efficacy of these rebellious indulgences, among other enormities said, that *even had any one defloured the mother of God, he had from you wherewithal to efface his guilt.* And he also boasted that *he had saved more souls from hell by these indulgences, than St. Peter had converted to Christianity by his preaching.*

" You likewise commissioned other false traitors to plead in the defence of said rebellious acts, when they were opposed by one who rejected your authority. And one Cajetan, a rebel in your employ, did declare, in support of your usurped power, that *one drop of Christ's blood being sufficient to redeem the whole human race, the remaining quantity that was shed in the garden and upon the cross, was left as a legacy to the church, to be a treasure from whence indulgences were to be drawn and administered by the Roman pontiff,* or you, the said Antichrist. And of these and other awful expressions you were the author when you were called Pope Clement VII.

" And in furtherance of said treason and rebellion, you, the said Antichrist, with other false traitors, did wickedly, wilfully, and maliciously, murder, and cause to be murdered, many hundred thousand subjects of our Sovereign Lord the King, who refused to own your assumed supremacy.— To enumerate all the said murders would be a task

impossible for men, if not for angels, to perform: but you did, by various instruments, put to death upwards of a million of the people called Waldenses and Albigenses, whom you persecuted with fire and sword for several centuries. And you also burnt very many faithful preachers of the kingdom of our Lord. And you did, on the twenty-fourth day of August, 1572, and few following days, cause to be murdered at Paris, in France, 70,000 persons, who were massacred by one of your agents called Charles IX., and who, in a few years, murdered 300,000 ! ! Within thirty years were killed, in France, 39 princes, 148 counts, 234 barons, 147,518 gentlemen, and 760,000 persons of inferior rank in life, but whose blood equally called for justice.

"And you did in England, during the short reign of the ever-to-be-execrated Queen Mary, burn 1 archbishop, 4 bishops, 21 preachers, 8 gentlemen, 84 artificers, 100 husbandmen and laborers, 26 wives, 20 widows, 9 unmarried women, 2 boys, and two infants. And in Ireland, also, you did, in the year 1641, cause to be murdered 40,000 persons. And in Scotland, in Holland, in Germany, in Spain, in Italy, in Portugal, in Poland, in Hungary, in Bohemia, and other countries in Europe, and in South America, innumerable multitudes have been slaughtered by your rebellious arms, for the vile purpose of promoting said insurrections and treasons within the kingdom of our Sovereign Lord, the Everlasting King. And for the purposes of your treasonable imaginations as aforesaid, our said Lord the King from the royal state, title, honor, power, imperial crown, and government of his realm, to depose and deprive, contrary to the duty of your allegiance, against

the peace of our Sovereign Lord the King, his crown and dignity, and against the form of the statute in that case made and provided."

Clerk of the Crown. How sayest thou, Antichrist? Art thou guilty of that treason whereof thou standest indicted, and for which thou hast now been arraigned, or not guilty?

Antichrist. [After remaining silent for some time.] I do not consider myself accountable to any court.

Lord Chief Justice. Whatever opinion you may entertain respecting your treasonable authority, it will not be owned here. You have heard the indictment read, and the course is, you must plead guilty or not guilty. It is the law, and the common case of all men in your situation. Are you guilty or not guilty?

Antichrist. Shall I not be allowed to produce such authority as almost all Christian countries have admitted? — Some of the most eminent Catholic writers have proved my power over all law and ——

Court. You must hold, and plead guilty or not guilty. You shall have the liberty that any subject can have, or can challenge. No man standing at the bar, in the condition you are, must make any other answer to the indictment, than guilty or not guilty. Your answer must be plain and direct, either guilty or not guilty.

Antichrist. Will you permit me to give you my answer in my own words?

Lord Chief Justice. There is no answer but what the law directs. You shall be heard when you put yourself upon your trial.

Antichrist. I request some time to consider of it, for I have been very unexpectedly called upon.

Court. You have been allowed several centuries to take this case into consideration. You must follow the direction of the Court, guilty or not guilty?

Antichrist. Shall I be heard, my Lord?

Court. Yes, upon your trial. You *must* keep to the course of law, either guilty or not guilty.—There is but one of these pleas to be made. You trouble the Court.

Clerk. How sayest thou, Antichrist? Art thou guilty or not guilty?

Antichrist. My condition differs from others. I am now ——

Clerk. Are you guilty or not guilty?

Antichrist. I am speaking. I have known the time when none dare ——

Court. There are but three things to be considered. Either you must say guilty, which is confession, and then there remains no more but judgment; or not guilty, and then you shall be heard; or judgment will pass for your standing mute, which is the same as if you had confessed.

Antichrist. Will you refuse to give me any satisfaction?

Clerk. Are you guilty or not guilty?

Court. You have been long acquainted with the proceedings of earthly courts. Did you ever allow any prisoner brought before your tribunal the indulgence the Court has now granted you?

Antichrist. This is a special case.

Court. The law allows nothing now, but to plead guilty or not guilty. You must plead to your indictment. If it be treason, it cannot be justified; if it be justifiable, it is not treason.—Therefore, plead guilty or not guilty.

Antichrist. Who could suppose that I would plead guilty?

Clerk. You plead not guilty. Is this your plea?

Antichrist. I do not acknowledge the indictment to be legal. I never called myself by the name of Antichrist. I am not the person.

Clerk. You have been long known by that name. You are the person charged with treason. It would take many hours to read all the names you have been known by in the world. *You are the person,* and by one or other of the names in the indictment, you have for centuries committed all the crimes laid to your charge. But the Court cannot be thus interrupted. Are you guilty or not guilty.

Antichrist. I am not Antichrist.

Clerk. Are you guilty or not guilty?

Antichrist. I do not plead guilty.

Clerk. Then you plead not guilty. Is this your plea?

Antichrist. Yes.

Clerk. How will you be tried?

Antichrist. I will be tried by the laws and [redacted]rdinals of the Holy Roman Catholic Church.

Lord Chief Justice. I must inform you, if you do not put yourself in this case according to law, what you have said amounts to nothing.

Clerk. How will you be tried?

Antichrist. According to the ordinary course.

Clerk. Whether by God and the country?—You must speak the words.

Court. We have given you a great deal more liberty than is usually granted. It is the course and proceeding of law; if you will be tried, you must put yourself upon God and the country.

Antichrist. If I must say the words, I will say what you tell me. I will be tried by God and the country.

Clerk. God send you a good deliverance.

Court. You, the prisoner at the bar, if you desire pen, ink, and paper, you shall have them; and if you will challenge any of the jury, you may, when they come to be sworn, and that before they are sworn.

Mr. Timothy Telltruth, being called, was desired to look on the prisoner at the bar, and lay his hand upon the book, when the prisoner said, "I utterly abhor his name; he is well known to be one of the greatest enemies to my government."

Mr. Jacobus Investigation, Mark Mercy, Gideon Grace, Titus Truth, Francis Faithfulness, Luke Love, Peter Peace, Jonah Joy, Matthew Meekness, Henry Holiness, and Venerable Virtue, being called, were severally excepted against by the prisoner.

Court. Antichrist, you know the law. You must say, "I challenge him."

Antichrist. I shall, sir.

Sir Simon Sincerity was next called, and challenged.

Mr. Christopher Compassion being called, the prisoner said, "May I ask of what quality he is?"

Court. No, sir. You are to challenge him, or not challenge him.

Antichrist. I challenge him.

Philip Purity, Obadiah Obedience, and Grace Goodness, being called, were also challenged.

[Here the people appeared to smile.]

Antichrist. My Lord, I must make use of my liberty in this case.

Court. God forbid it should be otherwise.

Reuben Righteousness and Virtuous Vigilance were next called, and challenged.

Court. Antichrist, you know how many to challenge. If you go beyond the number, you know the danger.

Antichrist. Will you tell me what it is? I know nothing about trial by jury. All the prisoners that came before me had a very different trial.

Court. You say very true; but God forbid but you should know. You may challenge thirty-five peremptorily, but no more unless you can show just cause.

Sir William Worthy was next called, and challenged.

Titus Tenderness called.

Antichrist. I do not know him.

Tenderness. Nor I you, sir; I never lived in your city or dominions.

He was then desired to look on the prisoner, and lay his hand on the book. His oath was then read to him, viz.: "You shall well and truly try, and true deliverance make, between our Sovereign Lord the King, and the prisoner at the bar, whom you shall have in charge, according to your evidence. So help you God." *Sworn.*

Benjamin Blameless, Absalom Amiable, and Luke Lovegood, were challenged.

Don Pedro Italy was next called, when the prisoner said, "Don Pedro Italy is his name! Let him be sworn." *Sworn.*

Uriah Uprightness. Challenged.

Senhor Paulo Portugal was next called.

Antichrist. I like his name; let him be sworn. *Sworn.*

Elias Equity. Challenged.

Divine Light. Challenged.

Divine Life. Challenged.

Antichrist. Lest I may run into any hazard, in making use of the liberty granted by the law in this case, and not having numbered the persons challenged, I desire that your officer may acquaint me with the number.

Court. You shall know it.

Christian Charity was next called and challenged, but the prisoner said immediately after, "Let him be sworn."

Court. No, no.

Antichrist. I have no objection to his *name.*—He may be sworn.

Court. When he is challenged, it cannot be recalled.

Senhor Dominic Spain was next called.

Antichrist. Let him be sworn. He has known me a long time. *Sworn.*

Hosea Honesty and Faithful Witness, being called, were both challenged.

Court. You have now challenged thirty.

Antichrist. I wish the names to be read to me, to see if it be so.

Court. When you come to thirty-five, you shall have the names read.

Vital Godliness and Experimental Religion were next called, and both challenged.

Mons. Most Christian France. *Sworn.*

Corvinus Hungary. *Sworn.*

Gospel Holiness, Scripture Morality, and Apostolic Testimony, being called, were challenged.

Court. Now read the names to him.

They were read. In all thirty-five.

Van Erasmus Holland. *Sworn.*

Gustavus Sweden. *Sworn.*

George England. *Sworn.*

Andrew Scotland. *Sworn.*
Patrick Ireland. *Sworn.*
Augustus Germany. *Sworn.*

Then they who were admitted, were called over, viz.: Titus Tenderness, Don Pedro Italy, Senhor Paulo Portugal, Senhor Dominic Spain, Monsieur Most Christian France, Corvinus Hungary, Van Erasmus Holland, Gustavus Sweden, George England, Andrew Scotland, Patrick Ireland, and Augustus Germany.

Proclamation was then made.

"If any man can inform my Lord the King's justices, the King's serjeant, or the King's attorney, before this inquest be taken, let them come forth, and they shall be heard; for now the prisoner stands at the bar upon his deliverance. And all those bound by recognizance to appear, let them come forth, and give their evidence, or else to forfeit their recognizance."

A considerable number of witnesses were then called.

Clerk. Look upon the prisoner at the bar, you that are sworn. You shall understand, that the prisoner at the bar stands indicted by the name of Antichrist, &c., late of the city of Rome, in Italy, clerk; for that he, together, &c.—[here the indictment was read]—upon which indictment he hath been arraigned, and thereunto hath pleaded not guilty; and for his trial, hath put himself upon God and the country, which country you are.—Now, your charge is, to inquire whether he be guilty of the high treason in manner and form as he stands indicted, or not guilty. If you find that he is guilty, you shall inquire what goods and chattels he had at the time of committing the treason, or any time since then. If you find that

he is not guilty, you shall inquire whether he did fly for it. If you find that he fled for it, you shall inquire of his goods and chattels as if you had found him guilty. If you find that he is not guilty, nor that he did fly, you shall say so, and no more. And take heed to your evidence.

The Right Hon. FAITHFUL INVESTIGATION, his Majesty's Attorney-General, then addressed the Court and jury.

My lords, and gentlemen of the jury, — It is my duty to state to you, in as concise a manner as I can, the nature of the charges preferred against the prisoner at the bar, and the evidences that shall be produced in support of that charge. Gentlemen of the jury, you, on your part, are to decide upon the evidences; it is for you to draw such conclusions as you may by the evidences be warranted to do.

My lords, and gentlemen of the jury, — I consider myself highly honored in being one of the instruments in bringing before you, this day, into judgment, one who not only has been guilty of the blackest treason and rebellion, but who has been for many centuries the plague and curse of nations. The highest crimes of which a subject can be guilty, attended with various aggravating circumstances, are charged against the prisoner at the bar, who was the leader and original mover of many insurrections and rebellions which have deluged the earth with human blood, and brought many, whom he had seduced, to condign punishment, both here and in the eternal world. It will appear in evidence, that the persons who were principally connected with, and who received their authority from, the prisoner, were those who were

concerned in the rebellions of 606, and of every succeeding century, in Italy, Germany, France, Spain, Portugal, Holland, Sweden, England, Wales, Scotland, Ireland, and most of the nations of Europe.

My lords, and gentlemen of the jury, — it is not possible that any mortal being, in the space of one hundred years, could state a tenth part of the treasons and murders which the prisoner at the bar has committed. The most youthful and able council would grow gray-headed in the court while barely citing the acts done by him only during the space of half a century. The court itself could not contain half the rebel proclamations or pope's bulls which he has published to the world, the design of which will evidently appear to be, the subversion of his Majesty's government, and the promotion of rebellion in all the earth.

And, in order to effect his treasonable designs, he imbrued his hands in the blood of thousands of his fellow-creatures — crimes that do not, that cannot, admit of the smallest extenuation. The prisoner at the bar stands charged with committing several overt acts of high treason, by which he has manifested the wickedness and traitorous imaginations of his heart. I shall briefly state a few of the overt acts, and, if you believe the evidence, you will be convinced, gentlemen of the jury, it is your duty to find the prisoner guilty.

There are several counts in this indictment — that of compassing and imagining the death of the King; of usurping his sovereign power; adhering to the King's enemies; counterfeiting the King's great seal of heaven; levying war against the King; deposing several emperors and kings; abolishing the laws of our beloved Sovereign, and substituting his own; offering rewards to encourage rebellion;

the murder of many hundred thousand subjects of our Lord the King; and others, stated in the indictment now read.

Gentlemen of the jury, — the overt act of levying war is a compassing and imagining the death of the King, although it may not be carried into effect. I shall not make many observations upon it, as it must be comprehended by any sensible man; for, in the language of the law, the levying war is held to be the compassing and imagining the death of the King, although it may not immediately be carried into execution, yet it may ultimately attach to his person. Any conspiracy by force of arms, to alter the laws, the constitution, or the government of our Lord's kingdom, leads to the general destruction of the King, although it doth not to the life of his Majesty. Thus those who have been acknowledged as the subjects of our Sovereign, by lifting up their rebellious arms against his government, are said to crucify or kill him again, and to bring him to open shame. The intention to alter, by force of arms, the constitution of his kingdom, is one of the overt acts laid in the indictment, as a means to compass the death of the King.

I shall proceed to lay the evidences before you, in support of the charges laid in the indictment. I shall briefly mention the evidences, and the facts, and the circumstances, that I am instructed to say they will prove; and it is for you, gentlemen of the jury, to judge what inferences and conclusions you may draw. I state the nature of the evidences that will be produced, merely for the purpose of your understanding more satisfactorily the nature of the testimony the witnesses may give; and your verdict will be according to those evidences, and ac-

cording to the credit that you may give them, of which you are the constitutional judges.

We shall produce witnesses, to prove that the prisoner at the bar lived at Rome in the year of our Lord 606, and that he did usurp the title of *universal bishop*, and was known by the name of Pope Boniface III.; that he continued to change and alter his name from time to time; that he did arrogate to himself the government of our Lord the King; that he did associate with other false traitors; that he did levy war against our Sovereign; that he did issue out many thousand rebellious proclamations; that he did, with fire and sword, put many of his Majesty's loyal subjects to death, in a manner enough to make human nature shudder; that he did counterfeit the hand-writing of our beloved Lord; that he did depose emperors and kings; that he did abolish the laws and constitution of the kingdom of God; and that he did commit treason and rebellion in every age of the world, from the time he first usurped his treasonable authority.

Gentlemen of the jury,—we might follow the prisoner at the bar, from name to name and from century to century, to the present period, and glance at a small share of his history, and thereby give a comparative view of his tragical cruelties. But your time is precious; we shall therefore let the witnesses speak, and doubt not but to prove that the prisoner is one of the greatest culprits ever brought to the bar. We shall now call the evidences, and show by them that the prisoner at the bar is guilty of the charges laid against him in the indictment. It is for you to decide upon the guilt or innocence of the prisoner, as you, on your oath, shall be of opinion is agreeable to the case. If the

charge is not supported, you will of course acquit him.

Mr. Historical Truth, being called and sworn, was examined by the Attorney-General.

Question. Have you been acquainted with Antichrist, the prisoner at the bar?

Answer. Yes; I have known him for many centuries. He has often employed my pen.

Q. Where did he live when you knew him?

A. At the city of Rome, in Italy.

Q. Do you recollect at what period you first became acquainted with him?

A. I knew him before he claimed the title of *universal bishop*, but, from the time he usurped it, I have taken particular notice of him.

Q. In what year did he first assume that title? and what name did he then go by?

A. In the year of our Lord 606. He was then known by the name of Pope Boniface III.

Q. Are you acquainted with any circumstances that contributed to the establishment of the prisoner by that title?

A. I am.

Q. Will you briefly state them to the Court?

A. Yes. I recollect well that, for a long time, there was much dispute between the prisoner at the bar and another person, who went by the name of the *bishop of Constantinople*, about who should have the title, and power connected with it, as head of the church. The emperor of Rome, Mauritius, with all his family, consisting of six sons and two daughters, being murdered by Phocas, who usurped the Roman government, and who was sanctioned by the prisoner, he in return conferred on him the title of *universal bishop*.

Q. Do you recollect on what pretext the prisoner at the bar founded his claim to this title?

A. On a supposition that the apostle Peter had been at Rome to found the church of Rome, as mother and mistress of all churches; and that our Lord the King had delegated him with power to invest his successors with the title of *vicar of Christ*, &c.

Q. Was it from ignorance or wickedness, do you suppose, that the prisoner was first led to arrogate his supremacy?

A. I do believe it proceeded from wickedness. For it never could proceed from ignorance, as his predecessor, Gregory, who was bishop of Rome, had openly declared, to the knowledge of the prisoner, "that whosoever calls himself, or desires by others to be called, *universal bishop*, is a forerunner of Antichrist." He also knows that he never had been owned by that title before Phocas granted it to him; and he also well knows, now, that he was not universally acknowledged after his usurpation.

Cross-examined by COUNSELLOR QUIBBLE, counsel for the Prisoner.

Q. You say that you have been long acquainted with the prisoner. Was you intimately acquainted with him?

A. Yes.

Q. On your oath, do you, or do you not, believe that, when the prisoner at the bar first claimed his title, it never was his intention to aim at farther power?

A. It is probable that he might not have intended to carry his rebellious arms so far at first, but he soon convinced the world what he would do when he obtained the power.

Q. Did he not style himself *servant of servants?*

A. He did, but acted as king of kings and lord of lords.

PHOCAS THE EMPEROR, examined by the Solicitor-General.

This witness, being a prisoner, was brought into the court attended by two of the keepers of the black gulf, and made a most awful and terrific appearance.

Q. Are you Phocas, the Roman emperor?

A. Yes; my name is Phocas, and I am called *emperor of Rome.*

Q. Did you know the prisoner at the bar at Rome?

A. Alas! I did, to my sorrow.

Q. Will you relate to the Court what you knew of the prisoner during your residence at Rome?

A. I am compelled to do it by the constraining hand of justice. And I look forward with terror to that great and tremendous day when the Judge of the world will constrain me to make a more public declaration. When I came to the throne, which I obtained by means the reflection of which adds to my misery, the prisoner at the bar, then bishop of Rome, so insinuated himself into my favor, that I readily granted his request, and, by an edict, established him by the title of *universal bishop.* I was led to this measure by my ignorance of the real motives of the prisoner and of true religion. And as I detested the bishop of Constantinople, and stood in need of the prisoner's influence, I sanctioned his claim.

Q. He was therefore principally by you established in his supremacy?

A. Yes.

Cardinal Baronius examined by Mr. Impartiality.

Q. Do you know the prisoner at the bar?

A. Yes; I am intimately acquainted with him, as thousands know by my writings.

Q. Of what religion are you?

A. I am a rigid Roman Catholic, and have long acted by the prisoner's authority.

Q. Are you acquainted with the way and manner in which the prisoner first obtained the title of *universal bishop?*

A. I wrote and published to the world, that Phocas the emperor, after he murdered Mauritius and family, and usurped the government, established Boniface III. pope of Rome, by the title of *universal bishop*. Anastasius and Paul Deacon wrote nearly the same, and many have confirmed the testimony I have given.*

The Clerk of the Crown then read the following extracts, which had the prisoner's signature to them: —

"Christ made Peter the chief, that from him, as from a certain head, he might diffuse, as it were, his gifts into the whole body; for that, having taken him in Consortium Individuæ Trinitatis, into the partnership of the undivided Trinity! he would have him called that which the Lord himself was, saying, 'Thou art Peter, and upon this rock I will build my church.'"†

Signed, Boniface VIII

"Peter, saith St. Bernard, walking upon the waters as Christ did, declared himself the only vicar

* See Anastasius, De Vitis Pontificum; Paul Diacon, De Rebus gestis Longobard. lib. iv. cap. 34; In Muratorii Scriptor. Rerum Italicar. tom. i. p. 46.

† Sexti Decret. lib. i. tit. 6, cap. 17.

of Christ; which should be ruler, not over one people, but over *all*. For many waters are many people. And from hence he deduceth the like authority and jurisdiction to his successor, the bishop of Rome." — *Note on* Matthew xiv. 29, *Rhemist's New Testament, published by the pope's authority.*

Mr. HISTORICAL TRUTH was then further examined by the ATTORNEY-GENERAL.

Q. Are you acquainted with the prisoner's hand-writing?

A. Perfectly so.

Q. Do you believe that this is the hand-writing of the prisoner at the bar?

[The papers were then delivered to him.]

A. I do believe it is. He never disowned it. Many thousand copies have been published by his orders.

Q. Did you ever know the prisoner to make similar declarations in support of his supremacy?

A. Yes. If I should relate all that I have taken notes of, none in this court could survive half the time it would take to read them.

Q. Is the prisoner owned as lord and sovereign by those who act under him, called bishops or priests?

A. Such take an oath at their consecration, (so called,) that they will, from that time forward, be faithful to St. Peter, and to the Holy Roman Church, and to their lord the pope, and his successors canonically entered, to help them to defend and to keep the papacy, and the rules of the fathers. And they not only swear to be faithful, but also to be obedient. And not only to endeavor to *preserve* and *defend* the rights, honors, privileges, and au-

thorities of the pope, but to increase and advance them, and, to the utmost of their power, to cause the pope's commands to be observed by others as well as themselves. The first part of the oath I have alluded to, was framed when the prisoner called himself by the name of Pope Gregory VII.;* but several additions have since been made.

Q. When the prisoner was known by that name, did he not give more evident proof of his rebellious authority, than ever had been known before?

A. He did; when he was known by the name of Hildebrand, or, as he was often called, *Hellbrand*, on account of his tyrannical disposition, he planned the most traitorous designs, which he afterwards brought into effect, though not to the extent of his ambitious views. By the name of Gregory VII., he became outrageous, and impiously attempted to subjugate to his jurisdiction the emperors, kings, and princes of the earth, and to render their dominions tributary to him at Rome, Such infamous behavior has frequently been called, by his deluded followers, his pious and apostolic exploits. His government was one continued scene of tumult and slaughter.

I need only refer to his own epistles, signed by this name, to prove more of his traitorous conduct than it would be proper for me now to trouble the Court with. I shall briefly state, that he drew up an oath for the king or emperor of the Romans, from whom he demanded a profession of subjection and allegiance.† It is a well-known fact, that France, deceived by the subtlety of the prisoner, contributed more than all other nations to the establishment of his dignity and dominions. Yet

* See Decretal, lib. ii. tit. 24, c. 4.
† See book ix. of his Epistles, epis. 3.

he pretended that this kingdom was tributary to him, and commanded his legates to demand yearly, in the most solemn manner, the payment of that tribute. He wrote an insolent letter to Philip I., king of France, to whom he recommended an humble and obliging carriage, from the consideration that both his kingdom and his soul were under his dominion, who had the power to bind and loose him both in heaven and earth! Nothing escaped his all-grasping ambition. He pretended that Saxony was a feudal tenure, held in subjection to him, to whom it had been formerly yielded by Charlemagne, as a pious offering to St. Peter. He also extended his pretensions to the kingdoms of Spain and England, and other countries; and had his success been equal to the extent of his insolent views, all the kingdoms of Europe would have been tributary to the prisoner, on the pretext of his being the vicar of Christ, and prince over all nations and kingdoms.

Q. Did he not, in the exercise of his rebellious authority, depose kings and princes, when called by this name?

A. He deposed, and treated in the most shameful manner, the emperor Henry IV. And he dethroned Basilaus II., king of Poland, with all the circumstances of infamy that he could invent. After pulling him from his throne, he dissolved the oath of allegiance which his subjects had taken, and by an express and imperious edict, prohibited the nobles to elect a new king without his approbation. Demetrius Suinimez, duke of Croatia and Dalmatia, was raised by the prisoner to the rank and prerogatives of royalty, in the year 1076, and solemnly proclaimed king by his legate at Salona, upon conditions that he should pay an annual

tribute of two hundred pieces of gold to him as to St. Peter, at every Easter.

Q. Did he not call himself by a variety of high and imperious titles?

A. Yes; he not only assumed the appellation of *universal bishop*, but also *sovereign pontiff, Christ's vicar, prince of the apostles, God on earth, Lord God the pope, his holiness, king of kings and lord of lords, prince over all nations and kingdoms, the most holy and most blessed master of the universal world, father of kings, light of the world, most high and sovereign bishop*, &c. &c.* And he has frequently declared that his power extended to things terrestrial, celestial, and infernal. He also presumed to qualify and invest with the same ability the different orders of priests who act under his rebellious government.

Q. Has not the prisoner at the bar claimed adoration from the very creatures who elected him?

A. He has; when he was occasionally elected, he was clothed with (what is called) the pontifical robes, and crowned and placed upon the altar. The cardinals then kiss his feet, and this impious ceremony is called *adoration*. They first elect, and then they worship him. When the prisoner was known by the name of Pope Martin V., on the medals of him then coined, two are represented crowning the pope, and two kneeling before him, with this inscription — "*Quem creant adorant*," Whom they create they adore.† When he was elected by this name, the emperor Sigismund kneeled down before the whole council of Con-

* See Council of Siena, printed at Paris, 1612; Pius V., bull to Queen Elizabeth; Newton on the Prophecies, vol. ii. p. 366; Mosheim's Eccl. Hist.; Edwards's Hist. Redemption.

† Bonanni Numismat. Pontific. Romanor. Daubuz, p. 381. *Mosh.* Abr. Eccl. Hist. 2 vol. p. 352. Dub. edit.

stance, kissed his feet, and worshipped him. It is a fact universally known, that, deluded by the artifice of the prisoner, several emperors and kings have thought it an honor to kiss his toe, being misled by his assumed titles of vicar of Christ, &c.

Cross-examined by Mr. EQUIVOCATOR.

Q. You say that the prisoner at the bar was elected by cardinals who adored him?

A. I do say that he was so elected, and that they did adore him.

Q. Did you not say before that he usurped the title, and engaged Phocas the emperor to establish him in his government?

A. I did; and I assert the same now. The prisoner first obtained his supremacy, in the way before stated to the Court, but afterwards procured himself to be elected and crowned by those who were deeply interested in the establishment of his authority. He was therefore often elected by different means. And as often as he changed his name, some ceremony took place.

Q. Then you say that the ceremony or mode of his election which you have stated, has existed among a variety of others, but you cannot say *when* this form was in practice? You have heard some report about it, and you have no objection on your oath to assert it?

A. I can not only declare on my oath, that this mode of election has been adopted, but I have the prisoner's own hand-writing to prove it. In the year of our Lord 1179, he assembled a council at Rome, called *the third council of the Lateran.* He then, by the name of Pope Alexander III., decreed, "That, in order to put an end to the confusion and dissensions which so often accompanied the election of the Roman pontiff, the right of

election should not only be vested in the cardinals alone, but also, that the person in whose favor two thirds of the college of cardinals vested, should be considered as the lawful and duly-elected pontiff." This decree alone is sufficient to prove, that, before the year 1179, other forms of election did exist, and that they were frequently accompanied with confusion and disorder. And I believe that the prisoner himself will not contradict what I say, when I assert that *this* law was made by him, and is yet in force.

The decree being shown to the prisoner, he acknowledged that it looked like one which he had framed at Rome.

Here the Clerk of the Court read the following paper, written and published by the prisoner, by the name of Pope Innocent III.*

" We may, according to the fulness of our power, dispose of the law, and dispense above the law. (From an epistle.) Those whom the bishop of Rome doth separate, it is not a man that separateth them, but God! For the pope holdeth place on earth, not simply of a man, but of TRUE GOD!— That he hath celestial governments, and therefore may change the nature of things, applying the substance of the one to the other, of nothing can create something, and a decree that is void he can make in force; for in matters that he will have come to pass, his will is his reason; and no man questioneth him, Wherefore do you that? For he can dispense above the law, and of injustice can make justice."

CARDINAL BELLARMINE SWORN.

Q. Are you the Bellarmine that wrote what

* Book of Gregory, 9 Decret. c. 3.

is called the Fifteen Marks of the True Church, to prove the church of Rome the only true church, &c.?

A. I am.

Q. Do you know the prisoner at the bar?

A. Yes; I am intimately acquainted with him.

Q. Are you not a Roman Catholic by profession?

A. I am.

Q. Did you not write and publish several books to vindicate his authority?

A. I did.

Q. Did you publish in your 4th book *De Pontiff.* as follows: "In good sense and judgment, Christ hath given to Peter (and consequently to the pope) the power of making that to be sin, which is no sin, and that which is no sin to be sin"?

A. Let me see the copy.

It was shown to him.

Q. Do you acknowledge it to be your own writing and publishing?

A. I do acknowledge it.

Q. Did you publish this book, with others, by the prisoner's authority?

A. I did. I acted by his commission, and was supported by his government.

A number of emperors, kings, and princes, were now called as witnesses, who were either excommunicated, or deposed, or dethroned, or assassinated, by the prisoner. Some appeared, also, who were otherwise treated. And perhaps a greater number of crowned heads never appeared in any court before.

PHILIPPICUS BARDANES, *Emperor of the Greeks*, sworn.

Q. Do you know the prisoner at the bar?

A. I do; he lived at Rome when I knew him.

Q. Did he ever presume to usurp any authority, as the vicar of Christ?

A. He did; within a little better than a century after he first obtained the title of *universal bishop*, he excommunicated and condemned me.

Q. Will you relate to the Court the pretext assigned by the prisoner for his conduct to you?

A. I ordered a picture, which represented the sixth general council, to be pulled down from its place in the church called St. Sophia, in Constantinople. And as I perceived the people fast verging to the worship of images, I sent to Rome a mandate, to remove all images of that nature from places of worship. The prisoner, who then went by the name of Constantine, the universal bishop, immediately opposed my decree, ordered six pictures of councils to be placed up in the porch of St. Peter's, assembled a council at Rome, and condemned me as an apostate. Tumults and insurrections followed as the consequence, which, the year following, deprived me of the imperial throne.

Q. Was the prisoner, at the time he condemned you, established as a temporal prince at Rome?

A. No, he was not; but from the time he obtained his supremacy, he always appeared to be aspiring after it. He was subject to me as his emperor.

EMPEROR LEO, *the Isaurian*, sworn.

Q. Did you not profess to be a great enemy to the worship of images?

A. I did; what the emperor Bardanes began, I resolutely carried on.

Q. Did the prisoner at the bar ever presume to counteract your edicts, and exercise authority over you, as the vicar of Christ?

A. He did; I issued out an edict, in the year

726, to forbid the worshipping of images, and also to remove them all, except that of Christ's crucifixion, from all places of worship. The prisoner then opposed me in the most outrageous manner. He passed a sentence of excommunication against me, and declared me unworthy of the Christian name. No sooner was this formidable sentence made public, than the Roman and other Italian princes, subject to me, violated their allegiance, and, rising in arms, either massacred or banished all my deputies or officers.

Q. Will you relate to the Court some of the effects that followed?

A. When I first proclaimed my decree, a number of my subjects, who were deluded by the priests and monks, who acted for him, rose in rebellion in the islands of the Archipelago, ravaged a part of Asia, and afterwards reached Italy. The prisoner (who was the author and ringleader of these civil commotions and insurrections) had ordered me to revoke my edict against images, and upon my refusing, his anathemas followed. However, being exasperated by these violent proceedings of this haughty pontiff, I resolved to make him and his Italian rebels feel my displeasure; but I failed in the attempt. More irritated than discouraged by this disappointment, I assembled a council at Constantinople, ordered all images to be burnt, and inflicted a variety of punishments upon such as were attached to that idolatrous worship. The deluded followers of the prisoner, being supported by him, continued to rebel. And at last it ended, after much blood being spilled, in the Italian provinces being torn from the Greek empire.

Q. What name did the prisoner go by, when you knew him?

A. He was known by the name of Constantine; afterward he assumed that of Gregory I. and Gregory II.

EMPEROR CONSTANTINE sworn.

Q. In what year did you succeed to the imperial throne?

A. In the year of our Lord 741. I am the son of Leo, who resigned his sceptre to me.

Q. Are you acquainted with the conduct manifested by the prisoner at the bar to your father, and did he presume to treat you in the same manner?

A. I recollect his base conduct to my father. He was excommunicated; all his subjects in Italy were absolved from the obligations of the oath of allegiance which they had taken, and prohibited from paying tribute to, or showing him any marks of submission and obedience. I followed my father's steps, and in a council assembled at Constantinople, in the year 754, condemned both the worship and use of images. I met with the same treatment from the prisoner, as my father did, while I endeavored, to the utmost of my power, to extirpate idolatry from my dominions.

Q. Did the prisoner excommunicate you by the same name he did your father?

A. His ecclesiastical interdict was sent forth, first by the name of Gregory II., and afterwards Gregory III.

EMPEROR LEO IV. sworn.

Q. Look at the prisoner at the bar. Do you know him, and by what name do you know him?

A. I do know him. He lived at Rome, and was known by the name of Pope Adrian.

Q. In what year was you declared emperor?

A. In the year 755.

Q. Did you continue long on the imperial throne?

A. No; only about five years. Three emperors who preceded me had zealously opposed image worship, and I followed their example. But a cup of poison, administered by the impious counsel of my perfidious and profligate wife, Irene, rendered me incapable of performing the functions of royalty. The prisoner and my wife perceiving me disqualified to govern the empire, as I was considered dead, they entered into an alliance, to abrogate all the imperial laws against idolatry. They summoned a council at Nice in Bithynia, restored the worship of images, and denounced severe punishments against such as maintained that God was the only object of religious worship. The other enormities of the flagitious Irene, and her deserved fate, I need not state to the Court.

CHILDERIC, *King of France*, sworn.

Q. Did not the prisoner at the bar, under pretext that he was Christ's vicar, depose you, and place another person on your throne?

A. He did. In the year 751, when he called himself Pope Zachary I., vicar of Christ, &c.

Q. Will you relate to the Court some of the leading particulars of that transaction?

A. In the year I before noticed, one Pepin, who was mayor, aspired to the throne, and, in an assembly by him collected, proposed the design of dethroning his sovereign. It was then agreed that the Roman pontiff should be first consulted, and accordingly an ambassador was sent by Pepin to Rome, with the following question: "Whether

the divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, and to substitute in his place one more worthy to rule, and who had already rendered most important services to the state?" * The prisoner then decreed Pepin to be king of France, and as soon as the decision of the pope was published in France, I was stripped of royalty, Pepin ascended the throne, and was anointed by his legate at Soissons. Soon after this, the prisoner assumed the title of Pope Stephen II., when he came into France to solicit assistance to fight against the Lombards. He then dissolved the obligation of the oath of allegiance that Pepin had sworn to me, and which he had violated by his usurpation. And to render his crown pretendedly sacred, he anointed him a second time, with his wife and two sons. Pepin, in return, fought for the prisoner with a numerous army against the Lombards, and in the year following established him as a temporal prince.†

Q. Do you recollect in what year the prisoner came into France and anointed Pepin?

A. In the year 754.

Q. Then he never was properly established as a temporal prince till the year of our Lord 755? And he obtained both his spiritual and temporal authority, it appears, by usurpers like himself?

A. He never was owned as a temporal prince till the year 755; and after that he carried two swords, to signify both his terrestrial and celestial power, which he had blended together.

* See Bossuet, *Defens. Declarationis Cleri Gallicani*, part 1. p. 225, &c.; Mosh. Eccl. Hist.

† Car. Sigonius, De Regno Italiæ, lib. iii. p. 202, tom. ii. op.

HENRY IV., *Emperor*, sworn.

Q. Have you any knowledge of the prisoner at the bar?

A. I have. I have reason to know him, and so have many thousands. When I knew him, he was called Pope Gregory VII.

Q. What authority did he arrogate over you, as Christ's vicegerent on earth?

A. He claimed the power of appointing all persons to ecclesiastical dignities, while my subjects were to support them within my empire, at a very heavy expense. From a prevailing custom, emperors and kings had long considered themselves empowered to act independently in this case, and appoint whom they thought proper. I refused to give up my right as emperor, and he persisted in the most insolent manner to demand my submission. Had the German princes seconded my claim, it is more than probable he would have been compelled to desist from his demands. But, as nearly all Germany were then his devoted slaves, and civil discord divided the empire, the imperious pontiff ordered me to repair to Rome immediately, and clear myself of various crimes laid to my charge.

I absolutely refused to obey his summons, but assembled a council of German bishops at Worms. Before this council the prisoner was charged, justly, with several flagitious practices, deposed from his pontificate, of which he was declared unworthy. He no sooner received information of what was done at Worms, but, with all the violence possible, he thundered out his anathemas on my head, to exclude me from the throne, and absolve all my subjects from their oath of allegiance to me, as their lawful sovereign. This he did in

the name of the *vicar of Christ* and *prince over all nations;* and no terms are sufficient to express the complicated scenes of misery that arose through the war which then took place between the civil and ecclesiastical powers.

The Suabian chiefs, with Duke Rodolph at their head, then revolted from me; and the Saxon princes followed their example. These united powers were requested by the prisoner to elect a new emperor; and accordingly they met at Tribur in the year 1076, to take counsel together. The result of this meeting was, the case being referred to the prisoner, he was to be invited to a congress at Augsburg. To various rigorous conditions imposed on me, they added, that I must forfeit the kingdom, if, within the space of a year, I was not restored to the bosom of the church, and delivered from the anathema that lay on my head.

When things came to this extremity, and grew worse and worse every day, I was advised to go into Italy and implore in person the clemency of the Roman pontiff. I yielded to the ignominious counsel, passed the Alps amidst the rigor of a severe winter, and arrived in the month of February, 1077. Immediately I repaired to the fortress of Canusium, where the prisoner, as the pretended sanctimonious vicar of Christ, at that time resided, with a young woman named Matilda, countess of Tuscany, and the most powerful patroness of his church. At the entrance of this fortress I stood three days in the open air, without the least regard paid by the prisoner to my situation. My feet were bare, my head uncovered, and my only raiment was a wretched piece of coarse woollen cloth, which was thrown over my body to cover my nakedness.

On the fourth day I was admitted into the presence of the lordly pontiff, who, with much difficulty, granted me absolution; but he refused to restore me to the throne till the congress met. After this, my eyes being enlightened to discover much of his wickedness, I opposed him with force of arms to the utmost of my power. I therefore was by him excommunicated a second time, and Rodolph was declared lawful emperor. My arms, however, were yet victorious; I slew Rodolph in battle, and took the pope prisoner. But, being betrayed by my own son, I was compelled to resign my crown.

BASILAUS II., *King of Poland*, sworn.

Q. Do you recollect the prisoner at the bar?

A. I do, very well.

Q. What name do you know him by?

A. By the name of Pope Gregory VII.

Q. Did he ever presume to usurp authority over you in Poland?

A. He did. I was legally elected to the throne by the nobles of Poland, and as regularly crowned. But some time after, through the death of one of his bishops, the prisoner not only excommunicated me with all the circumstances of infamy that he could invent, but also hurled me from the throne, dissolved the oath of allegiance which my subjects had taken, and, by an express and imperious edict, prohibited the nobles and clergy of Poland from electing a new king without his consent.*

LEOPOLD, *Duke of Austria*, sworn.

Q. Did not the prisoner at the bar excommu-

* See Dlugossi Hist. Polon. tom. i. p. 295.

nicate and anathematize you, claiming that authority as Christ's vicegerent on earth?

A. He did. He assumed the same power over me as over all princes, arrogating to himself this authority as the vicar of Christ.

Q. What name did he go by when you knew him?

A. By the name of Pope Celestine III. He went by that name almost to the close of the twelfth century.

HENRY VI., *Emperor*, sworn.

Q. Was you not excommunicated and condemned by the prisoner, at the same time with Leopold, duke of Austria?

A. I was. The prisoner at the bar had sent Richard I., king of England, to fight for him in the Holy Land. But on his returning home, Leopold and I seized and made him prisoner. The consequence was, we were both excommunicated together.

Q. Did he do it in the name of the vicar of Christ?

A. He did.

ALPHONSO X., *King of Galicia and Leon*, sworn.

Q. Did not the prisoner at the bar excommunicate and anathematize you, by the name of Pope Celestine III.?

A. He did. It was on account of a marriage into which I had entered.

JOHN, *King of England*, sworn.

Q. Of what religion are you?

A. I have long professed the Roman Catholic religion, though I have differed much from

the prisoner, on account of his base conduct towards me.

Q. Will you relate to the Court what you know of the prisoner's assumed authority over you, as the vicar of Christ, &c.?

A. When I knew the prisoner, he went by the name of Pope Innocent III. At that time he ordered the monks of Canterbury to choose one Stephen Langton, a cardinal, to be archbishop, after a regular election had been made by the convent, and confirmed by me. I objected to his being received, and wrote to the prisoner, informing him of the consequences, in case he persisted in his demand. He then sent orders to some of his bishops to lay the kingdom under an interdict, unless I received Langton. Such was my ignorance of real religion, and the deluded state of Europe, that I was unwilling to break off entirely my connection with him. I therefore agreed to confirm the election made at Rome; but, not making such concessions as the prisoner demanded, the interdict was proclaimed, all the places of worship shut up for three years, and the dead buried in the highways, without the ordinary rites of interment.

This not producing the desired effect, he denounced a sentence of excommunication against me in the year 1208. This was followed, about three years after, by another bull, absolving all my subjects from their oath of allegiance, and ordering all persons to avoid me on pain of the same displeasure. But in the year 1212, he assembled a council of his cardinals and prelates, deposed me, and declared the throne of England vacant. He then wrote to the king of France to undertake the conquest of Britain, and unite it to his forever. At the same time he sent out another bull, exhort-

ing all Christian princes to second the expedition, promising all who did the same indulgence he had granted for fighting against the infidels.

The French monarch obeyed the prisoner, and collected a large army for the invasion, while I did all I could to repel it. But when, at Dover, I met his artful legate, he so terrified me by the report he gave me of the strength of the French army, and the disaffection of my own, that I agreed to a shameful submission, and resigned my crown to the legate. I then took an oath of obedience, and delivered up my kingdom to the papal jurisdiction. I was also obliged to promise, for myself and heirs, to pay an annual sum of seven hundred marks for England and three hundred for Ireland, and that, in case any of my successors should refuse to own the pope's supremacy over England, or should object to pay the submission then required, they should forfeit their right to the British crown. In doing homage to the pope, before his representative, the legate, I presented a large sum of money, which he trampled, with all the arrogance possible, under his feet, as a mark of my dependence; but, not satisfied with this, he retained my crown and sceptre five days, and then gave them to me, as a special gift from the prisoner, then called *his holiness the pope of Rome.*

Cross-examined by Mr. JESUIT

Q. Did you not publicly declare, when you signed the conditions on which you received the crown, that you had neither been compelled to this measure by fear or by force, but that it was your own voluntary act, done by the advice of the barons of the kingdom?

A. I acknowledge I did sign such a declaration, but my long resistance proves it was never

my voluntary act. The barons also despised me for what I did. But such was the confused state of things in England, that I was glad to sign any thing.

PHILIP, *Duke of Suabia*, sworn.

Q. Was there not a dispute between you and Otho IV. respecting the right to the empire of Germany? and did not the prisoner at the bar interfere on this occasion, arrogating to himself authority, as vicar of Christ, and sovereign of the world?

A. There was such a dispute, and the prisoner did presume to settle the same as vicar of Christ on earth. He therefore thundered out his excommunications against me, and espoused the cause of Otho.

Q. What name did he go by then?

A. Pope Innocent III.

OTHO IV., *Emperor*, sworn.

Q. Did the prisoner at the bar justify your claim, and establish you as an emperor of Germany, in opposition to Philip?

A. Yes. He sanctioned my claim, and supported it, till the death of Philip, which happened in the year 1209, after which he excommunicated and deposed me, and placed on the imperial throne Frederic II., my pupil, in the year 1212. The prisoner then went by the name of Pope Innocent III.

PHILIP AUGUSTUS, *King of France*, sworn.

Q. Do you know the prisoner at the bar? and by what name was he called when you knew him?

A. I know him well. He went by the name of Pope Innocent III.

Q. Was you not anathematized and excommunicated by him?

A. I was, for a divorce from Ingerburg, a princess of Denmark.

FREDERIC II., *Emperor*, sworn.

Q. Did you not take a very active part in the wars in Palestine, known by the name of the *crusades?*

A. Yes. I had the command of an army given to me by the prisoner at the bar, when he went by the name of Pope Gregory IX. I set out on the expedition in the year 1228, and was crowned king of Jerusalem.

Q. Did not the prisoner excommunicate you, under the pretext of disobedience to his authority as vicar of Christ?

A. He did, by different names. First, when he assumed the title of Pope Gregory IX., because I delayed to go on his expedition; which bull was drawn up in the most indecent and outrageous language. But I was so devoted to the service of the prisoner, that I set out, and arrived with a large army in the Holy Land, in the year 1228. But how great was my surprise, when I heard that, after my departure, this pretended vicar of Christ had made war against me in Apulia, and was using his utmost efforts to arm all the European powers to join him! As soon as I heard of these perfidious and violent proceedings, I returned to Europe, in the year 1229, defeated the papal army, and retook the places I had lost in Sicily and Italy. After this, I was induced to make peace with the prisoner, and he gave me public absolution.

This peace, however, was but of a short duration; for it was not possible that I could long bear

the insolent proceedings and the imperious temper of this headstrong pontiff. I broke, therefore, all alliance with him, and was no longer considered friendly to his ambitious authority. This, with other steps that were equally provoking to his avarice and ambition, drew the thunders of the Vatican anew upon my head, in the year 1239. He therefore excommunicated me publicly, with all the circumstances of severity that vindictive rage could invent, and I was charged with the most flagitious crimes and impious blasphemies by the outrageous pontiff. He then sent a copy of this terrible accusation to all the courts of Europe, while my victorious arms maintained my ground, and reduced him to the greatest straits.

To get rid of these difficulties, under which the prisoner labored through his ambition, he convened, in the year 1240, a general council at Rome, with a view to depose me by the unanimous suffrages of his cardinals and prelates that were to compose that assembly. But I disconcerted that audacious project, by defeating, in the year 1241, a Genoese fleet, on board of which the greatest part of these prelates were embarked. I committed to confinement these reverend fathers, and seized all their treasures; which disappointment, attended with others, so dejected the prisoner, that he changed his name to that of Celestine IV.

He had scarcely assumed this new title, before he claimed another, that of Pope Innocent IV.; but although he had altered his appellation, his arrogance and fury remained the same. However, by this new name he proposed terms of peace; but they were too imperious and extravagant not to be rejected with indignation. The prisoner, not thinking his person safe in any part of Italy, set

out for Genoa, and afterwards for Lyons, in the year 1244. Here he assembled a council the following year, when he deposed me, and declared the imperial throne vacant.

This unjust and insolent measure was regarded with such veneration, and looked upon as so weighty by the German princes, who were blinded and seduced by the superstition of the times, that they proceeded instantly to a new election. Henry, landgrave of Thuringia, was therefore first elected, and after his death, William, count of Holland, to the head of the empire. Far from being dejected by these cruel vicissitudes, I continued to carry on the war in Italy, and oppose the prisoner to the utmost of my power, until a violent dysentery disabled me from taking the command of my army, on the 13th of December, 1250, in Apulia.

Cross-examined by COUNSELLOR QUIBBLE.

Q. You say that Innocent IV. proposed conditions of peace that were too imperious for you to submit to. Do you know what they were?

A. Yes; I certainly do, very well.

Q. What were they?

A. The preliminary conditions were—*first*, that I should give up entirely to the church the inheritance which was left to it by Matilda; and, *secondly*, that I should oblige myself to submit to whatever terms the pope, or prisoner at the bar, should think fit to propose, as conditions of peace.

PHILIP, *King of France*, sworn.

Q. What name did the prisoner at the bar assume when you knew him?

A. Several. I knew him when he was called Pope Boniface VIII., Pope Benedict XI., and Pope *Clement* V.

Q. Will you relate to the Court what you knew of him in France, during your reign?

A. About the beginning of the fourteenth century, when the prisoner was known by the title of Pope Boniface VIII., he sent me one of the haughtiest letters imaginable, in which he asserted, that I, with all other kings and princes whatever, were obliged, by a divine command, to submit to the authority of the pope, in all political and civil matters, as well as religious. I answered him in terms expressive of contempt. He rejoined with more arrogance than ever, and, in that famous bull, *Unam Sanctam*, which he published at this time, he asserted that Christ Jesus had granted a two-fold power to the church, or the *spiritual* and *temporal* sword to him; and also, that he had subjected the whole human race to his authority, as Roman pontiff, and that whoever dared to disbelieve it, were to be deemed heretics, and stood excluded from all possibility of salvation.* And he maintained, in express terms, that the universal church was under his dominion; and that princes and lay patrons, councils and chapters, had no more power in spiritual things than what they derived from him as vicar of Christ.

I then assembled together the peers of France, in the year 1303; and although several princes had failed in the attempt to check his ambition, I resolved to try. I ordered William de Nogaret, a celebrated lawyer, to draw up accusations against him, publicly charging him with heresies, simony, and many vices, demanding a council to depose such an execrable pope. Immediately after this, he excommunicated me and all my adherents.

* This bull is yet extant in the Corpus Juris Canon. Extrav. Com. lib. i. tit. De majoritate et obedientia.

Far from being terrified by any papal thunder, I again assembled the states of the kingdom, to sit in judgment upon him. After which, I sent William de Nogaret, the lawyer, to seize him, and bring him a prisoner to Lyons. Boniface, who then lived in perfect security at Anagni, was taken, agreeable to order, by this resolute man; but, being rescued by the inhabitants, he soon changed his name, through the illness occasioned by the rage into which the lawyer had thrown him.

EMPEROR SIGISMUND sworn.

Q. Do you not profess the Roman Catholic religion?

A. I have long professed to be a Roman Catholic, and I confess I have been so deluded, that I have even worshipped the prisoner at the bar.

Q. Do you recollect attending a rebellious convention, called the *council of Constance*, convened by the prisoner?

A. I do; it was at Constance, was opened in the year 1414, and sat about three years and a half.

Q. Do you know the reason assigned for calling this council?

A. I do; it was principally to heal the divisions which had long rent the church. But there were others.

Q. Will you relate to the Court some of the principal disorders that were then thought to require a remedy?

A. I will. When I came to the imperial throne, I found the church called after the name of the prisoner, divided into two great factions, and was governed by two who professed to be the pontiff and vicar of Christ. The prisoner, then at Rome, went by the name of Pope Boniface IX., and the *other, who resided* at Avignon, by that of Pope

Benedict XIII. Soon after this, the prisoner assumed a new title, that of Pope Innocent VII., and in about two years after, another, and was called Pope Gregory XII. Benedict, being besieged in Avignon by the king of France, escaped, first to Catalonia, and afterwards to Perpignan, but did not relinquish his pretension to the popedom.

A plan of reconciliation was, however, formed, and the two contending pontiffs bound themselves, each by an oath, to make a voluntary renunciation of the papal chair, if necessary for the peace and welfare of the church. This agreement they both violated in the most scandalous manner. Eight or nine cardinals deserted Benedict, on account of his place of residence, and united themselves to the others, who espoused the claim of the prisoner, when they agreed to assemble a council at Pisa, on the 25th of March, 1409. This assembly accordingly met, and, on the 5th of June, pronounced a heavy sentence of condemnation on both their names, for being guilty of heresy, perjury, and various crimes. They also declared them unworthy of the smallest honor or respect.

But, however strange it may appear to the Court, they proceeded to elect the prisoner by a new title, known in the papal list by the name of Pope Alexander V., which, so far from promoting peace in the empire, divided the people into three divisions, and hurled all Europe into confusion. The king of France, and several other princes, labored with me to restore tranquillity. I requested the prisoner to call a council, who having in about a year assumed the appellation of Pope John XXIII., he consented, and accordingly issued out his summons to meet at Constance in the month of November, 1414.

Before the meeting of this council, there were great commotions in several parts of Europe, but more especially in Bohemia, about religion.—There was one John Huss, once a priest under the prisoner, and professor of divinity in the University of Prague, who preached with great freedom against the supremacy, government, vices, and wickedness, of the prisoner and his clergy, against whom he manifested the firmest opposition. He was a man of the highest reputation for the purity of his doctrine and life, so that no other charge could be brought to oppose him but his opposition to the prisoner's authority. The archbishop of Prague, and the clergy in general, were so greatly incensed, that they brought an accusation against him before the prisoner, and he was excommunicated in the year 1410.

Huss, however, continued to preach in the same manner, and, many embracing his doctrine, he was ordered to repair to the council at Constance, to answer to the charges brought against him. I knew well that his appearance would be attended with danger to his person, as I was confident that he had many enemies to encounter with. I therefore granted him a safe conduct to Constance, security while he continued there, and every protection on his return, on his consenting to attend; all of which I promised in the most solemn manner. He obeyed the summons, and vindicated his conduct before the council in a manner that greatly surprised his adversaries. But he was declared to be a heretic, was cast into prison, and condemned to be burnt. I pleaded my solemn promise to secure him from injury, but it was overruled; when, to satisfy my guilty conscience, and remove every impediment out of the way in future, a law was

framed, that *faith must not be kept with heretics.** He was therefore burnt on the 6th of July, 1415.

Q. Was there not another also condemned by the same council, and burnt at the same place?

A. Yes; his name was Jerome of Prague, John Huss's companion and friend, who accompanied him to Constance, with the design of supporting his persecuted friend. He was burnt on the 30th of May following.

Q. Did you violate your oath, because that council, or rebellious convention, formed that infamous decree, in the name of the vicar of Christ?

A. I confess I was awfully deluded. I knew nothing of the laws and statutes of the Sovereign of heaven. They were hid by his priests from me. Could I only have seen the consequences that followed, it is more than probable I should never have violated my promise, as a civil war was kindled, and the Bohemians, revolting, maintained and defended their opinions, by arms as well as arguments.

Q. As you was present at that council, or disaffected assembly, will you relate to the Court what you know of the reasons why the prisoner changed his name during the time the council sat?

A. When he yielded to my entreaty, as I before noticed, he summoned the council, by the name of Pope John XXIII.; but, after the assembly met, they decreed that the names of Benedict XIII., Gregory XII., and John XXIII., should be branded with infamy and contempt, especially the one by which the council was collected, for having, among other things laid to his charge, maintained, openly and obstinately, that the souls of men die

* Council of Constance, sess. xix.

as the souls of beasts, and that there is neither heaven nor hell.* It was then agreed that the prisoner should be elected by a new and better title, which was done accordingly, and he assumed that of Pope Martin V., vicar of Christ and prince of the apostles. And I confess that, being deluded by him, I kneeled down, kissed his feet, and worshipped him.

Q. Do you recollect his sending ambassadors to Constantinople by this name, with some particular instructions?

A. I do.

Q. Do you know the prisoner's hand-writing?

A. I do.

Q. Did you ever see this paper before? [A paper produced to this witness.]

A. I have. It was written by the prisoner, by the name of Pope Martin V.

The paper was then read. It was the instructions of the ambassadors sent to Constantinople; the beginning of which will show the impiety and arrogance of this pontiff in a manner that could leave no doubt on the minds of any, if he had usurped the dignity and titles of our beloved Sovereign or not. It was as follows: —

"The MOST HOLY and MOST BLESSED, who hath the Heavenly Empire, who is LORD on earth, the MASTER OF THE UNIVERSAL WORLD, the FATHER OF KINGS, the LIGHT OF THE WORLD, the MOST HIGH AND SOVEREIGN BISHOP, MARTIN, by divine providence commandeth unto Master Anthony Mason," &c. &c.

Here the people appeared filled with indignation, and were so irritated, that the Court could not proceed for several minutes; and it is proba-

* See Council of Constance, sess. xi.

ble the prisoner would have been dragged from the dock, and would have become the object of the vindictive rage of the populace, but for the Lord Chief Justice, who, after obtaining silence, observed that, however hideous and numerous the offences of the prisoner might be, it was just that he should have a fair and legal trial.

Mr. HISTORICAL TRUTH again called.

Q. Do you know the hand-writing of the prisoner by the name of Pope Martin V.?

A. I am well acquainted with it.

Q. Is this his writing? [Here it was shown him.]

A. It is.

Q. [From a juror.] Did you ever see it printed?

A. I have. It is inserted in the council of Siena, held a little after, and was printed in Paris in the year 1612.

LEWIS XII., *King of France*, sworn.

Q. Look at the prisoner at the bar. Have you been acquainted with him?

A. I have been acquainted with him. He lived at Rome when I knew him, and was called Pope Julius II., vicar of Christ, and prince of the apostles.

Q. Did he not by this name assume a military appearance, and look more like a warrior than a priest?

A. He did. His delight was in carnage and blood.

Q. Was it to support his usurped authority he became a warrior?

A. The reason he appeared as a military pon-

tiff, was not only to support what power and authority he had unjustly acquired, but to extend his territories and government over all nations and kingdoms, agreeable to his title, *prince over all nations and kingdoms.*

Q. Will you relate to the Court what you recollect of his character and conduct, as the pretended vicegerent of Christ?

A. When I first became acquainted with him, I understood that it was common for him, every few years, if not weeks, to assume a new title. He therefore had been known by a prodigious number of names before he went by that of Julius II. By this name he was guilty of the most odious vices, too detestable to be named, but which he committed without the least limitation or restraint. To his truly horrid list of vices, I must add the most savage ferocity, audacious arrogance, and the most extravagant passion for war. He therefore lived in camps, amidst the din of arms, and was ever ambitious for that fame which is acquired from battles won and cities laid desolate.

The prisoner had kept a standing army, to fight his battles, from the year 1054, when he was known by the name of Pope Leo IX., and often laid towns and villages in ruins, and deluged nations in human gore.

By the name of Julius, he entered on his military enterprise by declaring war against the Venetians, and, being strengthened by the emperor, in alliance with me, he afterwards laid siege to Ferrara. After this he turned his arms against France, and engaged the Venetians, Spaniards, and Swiss, to support him in this campaign. In short, the whole time he went by this name was one continual scene of military tumult; nor did he *allow Europe to* enjoy a moment's tranquillity.

Q. Did you not endeavor to check his military career, and set bounds to his ambition, after the alliance was broken between you and him?

A. I did; for, although I had been deluded into his religious opinions, and was considered a Roman Catholic, yet, provoked by this arrogant pontiff, I resolved to turn my arms against him, and, if possible, overthrow the power of Rome. That my design might be clearly understood, I ordered a medal to be struck with a menacing inscription, representing Rome, by the title of Babylon, on the coin.

Several cardinals, also, encouraged by the protection of the emperor Maximilian I. and me, assembled a council at Pisa, in the year 1511, with the design of setting bounds to the prisoner, so formidable by this warlike name. He, on the other hand, gave orders for a council to meet in the palace of the Lateran, in the year 1512, in which the decrees of the council of Pisa were condemned and annulled in the most injurious and insulting terms. He likewise prepared to proclaim his usurped power as the vicar of Christ, and thunder out the most dire and tremendous anathemas on my head, but which he had scarcely accomplished, before he was compelled to change this audacious name, in the midst of his ambitious and vindictive career.*

HENRY VIII., *King of England*, sworn.

Q. Are you the same King Henry that received from the prisoner the title of *defender of the faith?*

A. I am.

* See Father Paul's Hist. Council Trent, p. 3; Mosh. Eccl. Hist.

Q. How came he to bestow on you that title?

A. At the time I owned his supremacy in England, I wrote a book against Luther and the reformation in Germany. This I published in the year 1521, with intent to defend the power and government of the Roman pontiff. He then, in return, gave me the title, which has been used from that day.

Q. Did he not, after this, anathematize, excommunicate, and deprive you for rejecting his supremacy in England?

A. He did. Being instructed in the principles of popery, I constantly looked to the prisoner's absolving power and unlimited indulgences. In he year 1533, I published a divorce with Queen Catharine, and married Anna Boleyn, without his consent: not but he would have granted my request, however criminal in its nature, but for fear of displeasing the emperor of Germany, to whom Catharine was aunt. The prisoner then gave judgment against me, not for doing what I did, but for doing it without his authority as vicar of Christ.

This proved the cause of my separation from him; for, in the beginning of the year 1534, I issued out an edict, rejecting his supremacy, forbidding any of my subjects to carry any money to Rome, or pay the Peter's pence, (a common tax laid on countries that acknowledge the Roman pontiff's authority.) I soon after chased out of England all the collectors of this tax, and otherwise injured the coffers of the prisoner at the bar.

Q. What name did the prisoner go by then?

A. By the name of Pope Clement VII.; afterwards Pope Paul III. By this name he issued out his thunderbolt of excommunication, to de-

prive me of the kingdom, all my subjects of whatever they possessed, and to anathematize all my adherents. He also commanded all my subjects to deny me obedience, strangers not to hold any commerce with the kingdom; and all to take up arms against me and my people, promising all who did our property for a prey, and our persons for slaves.

Q. In what year was this bull issued?

A. On the 17th of December, in the year 1538.

JOAN, *Queen of Navarre*, sworn.

Q. Did not the prisoner at the bar presume to arrogate authority over you as vicar of Christ on earth?

A. He did. During the sitting of the council of Trent, he frequently designed to accuse me as a favorer of heretics, but as he met with some opposition from the emperor's ambassadors, in the case of Queen Elizabeth of England, he omitted to bring the cause into the council; but in the year 1563, he caused a citation to be affixed on the gate of St. Peter's church in Rome, and other public places, against me; ordered me, within six months, to appear before his tribunal, to defend myself, and show cause why I should not be deprived of all my dignities, states, and dominions; my marriage made void, and my children illegitimate. And I also incurred other penalties, declared by the canons against heretics. He was then called Pope Pius IV. I did not obey his orders; the king of France protected me.*

ELIZABETH, *Queen of England*, sworn.

Q. Are you not queen of England?

* Council of Trent, p. 794.

A. I am. I was crowned queen, after the death of my cruel half-sister, Mary, in the year 1553.

Q. Did the prisoner at the bar exercise any authority over you as the pretended vicar of Christ?

A. He did. I had seen so much of the tyranny and cruel conduct of the prisoner during the reign of Mary, that I could not but detest both his name and government. However, my sister's ambassador being yet at Rome, he was ordered to make it known that I had ascended the throne.

The prisoner, then called Pope Paul IV., according to his usual arrogance, declared that England was held in *fee* to the apostolic see of Rome, and I could not succeed, as he had, by the name of Clement VII. and Paul III., declared me illegitimate. He also asserted that it was great boldness in me to assume the government of England without his consent; but said that, as he was always desirous to show a fatherly affection, if I would renounce my pretensions, and leave it entirely to him, he would do all he could for me, with honor to the apostolic see.

I treated his pretended fatherly affection with that contempt it merited. The parliament met.—All the laws made by Mary in favor of the popish religion were abolished; the prisoner's supremacy was denied; images were taken out of churches, and the revenues arising from monasteries under the power of Rome were forfeited to the nation. I was then considered a heretic; yet such was his dissembling conduct, that, in the year 1560, he invited me and my bishops to attend the council of Trent. This he did when he was called by the name of Pope Pius IV.*

* See Council of Trent, p. 436.

After this he grew outrageous, and would have proceeded against me in this council, in the year 1563, but was prevented by the ambassadors of the emperor. However, he issued out his bull to anathematize and excommunicate me, and to deprive me of my crown, dominions, and title, and to absolve all my subjects from their allegiance. He also pretended to raise Ireland to an independent kingdom, and many other things highly prejudicial to the British nation. He issued out his bulls in the name of the *vicar of Christ, prince over all nations and kingdoms*, and arrogated authority both in heaven and earth.

Q. Did he change his name again, after he had assumed that of Pope Pius IV.?

A. Yes, several times. His bull to deprive me was signed by the name of Pope Pius V., and afterwards by that of Pope Gregory XIII.

HENRY III., *King of France*, sworn.

Q. Are you Henry III., sovereign of France, who was assassinated by one of the prisoner's emissaries, called a monk?

A. I am. The monk's name was Clement.

Q. When did you ascend the throne of France?

A. On the death of my brother, who is known in history by the name of the sanguinary Charles IX. I had, previous to my accession to the crown of France, been chosen king of Poland; but, hearing of my brother's death, I with difficulty escaped to France, and quietly took possession of the throne, by the name of Henry III.

Q. Were you not king, when what was called the *holy league* was formed by several princes, under the government of the prisoner, to attempt to annihilate the people called *Huguenots* from off the

face of the earth, and at the head of whom was that noted agent of the prisoner, who spilt rivers of human blood, the duke of Guise? *

A. I was. I remember the league called the *holy league*, and recollect the infamous conduct of the duke of Guise.

Q. Were you not supposed to favor the Huguenots, or Protestants, in opposition to the orders of the prisoner, and the league of the princes?

A. Yes; and the consequence was, one Clement, a monk, under the authority of the prisoner, assassinated me in the year 1589. And the common report throughout Europe was, that I died of the wound.

Q. Do you believe that what this priest did, was by order of, and with the prisoner's approbation?

A. I do believe it; for when he was known by the title of Pope Sixtus V., he delivered a famous oration, in which he applauded this act of the monk, as both admirable and meritorious.†

HENRY IV., *King of France*, sworn.

Q. Did you succeed Henry III. to the throne of France?

A. I did.

Q. Did not the prisoner at the bar manifest considerable opposition to you, after you came to the throne?

A. He did. I professed to be an enemy to his government, and he viewed me as a heretic. The

* Historians inform us that, in the civil wars on account of religion, above 1,000,000 of lives were lost, 150,000,000 livres spent, and 9 cities, 400 villages, 2,000 churches, 2,000 monasteries, and 10,000 houses, were burnt or otherwise destroyed Vide *Guth. Geo. France.*

† See Spirit of Popery, chap. viii., and Sir R. Steele's Rom. Eccl. Hist. No. III. IV.

consequence was, I had to wade through almost innumerable difficulties, and was often driven, with my little court, to the greatest distress for the common necessaries of life. The prisoner wished one of the cardinals to be proclaimed king, and the princes in league with him (through my being considered a Huguenot) appeared ready to obey his mandate. I therefore had to dispute every inch of ground with their combined forces, but at last was established on the throne.

Q. Were you not compelled to own the authority of the prisoner, and profess to be a Roman Catholic?

A. I was. I had experienced such a variety of successful and unsuccessful events, and had so many enemies to encounter, that I was led into this measure from what was recommended to me as *prudent*, my religion being the only obstacle in the way to the enjoyment of the crown of France in peace. Thus deluded, I went publicly to mass, and with great difficulty obtained absolution from the prisoner. This, however, produced wonders among the people; all France submitted to my sceptre, and I had only Spain to contend with, which was soon silenced by my victorious army.

Q. Was it not supposed, afterwards, that your profession of attachment to the prisoner's government was not sincere, and that you had relapsed again into heresy?

A. It was. Having reëstablished tranquillity among my people, I caused an edict to be proclaimed to secure my old friends, the Protestants, the free exercise of their religion, which decree is known as the *edict of Nantes*. The prisoner was much offended at this, and afterwards I was assassinated in the streets of Paris, by one of his do-

mestic servants, one Ravaillac, a friar, in the year 1610. A corpse was interred, which all France was given to understand was mine; and from the report of this, the prisoner supposed I was really dead.

JAMES I., *King of England*, sworn.

Q. Have you any knowledge of the prisoner at the bar as pope of Rome?

A. I have.

Q. By what name was he called when you knew him?

A. By several; but when he was called Pope Clement IX., I took the most notice of him.

Q. Did he not publish a bull against you previous to your being crowned king of England, with intent to deprive you of your right to the throne?

A. He did. He well knew that when I came to the throne, I would never allow popery to be encouraged in England, and that I would oppose his rebellious arms when I was established. He therefore issued out a bull, to exclude me from my right to the crown, and commanded all the English Romanists to do their utmost to keep out the Scottish heretic, as he called me; and that I might not in any wise be admitted to the kingdom of England, unless I would be reconciled to his supremacy, receive my crown from his hands, and conform myself and all my subjects to the popish religion.*

Q. Did he publish this bull, or rebellious proclamation, in the presumed title of the *vicar of Christ*, and *prince over all nations?*

A. He did. He always acted in that character

* Carte's Ormond, vol. i. p. 33.

before and after I came to the throne. The generality, if not all, of his bulls are issued forth in direct conformity to, and with the injunctions and decisions of, his conventions of rebels, called *general councils*, of which the prisoner is chairman.

Q. When did you begin your reign in England?

A. In the month of March, in the year of our Lord 1603. But his bull was published full two years before.

Q. Was there not a scheme laid by a considerable number of traitors belonging to the society that is headed by the prisoner, to destroy you and both houses of parliament by gunpowder, soon after you came to the throne?

A. There was. It will long be remembered by Protestants, and is known in history by the name of the *gunpowder plot.*

I had ordered both houses of parliament to assemble on the 5th of November, in the year 1605. The queen, also, and prince of Wales, were expected to be present, and I, agreeable to my duty, to deliver a speech from the throne. Under the parliament house was a vault, into which had been conveyed thirty-six barrels of gunpowder, which were carefully concealed under fagots and piles of wood. This horrid conspiracy was kept a secret for near eighteen months, the conspirators being all sworn with what is called a sacramental oath. However, the kind providence of our most gracious Sovereign defeated their dark, diabolical designs, in such a visible manner, as to make it evident that the Lord reigned.

About ten days before the long-wished-for meeting of parliament, I received notice of their malicious plot; but search was purposely delayed till the night immediately preceding the assembly. A magistrate then, with proper officers, entered

vault, and found there one Guy Fawkes, who had just finished all his horrid preparations, with matches and every thing proper in his pocket to set fire to the train. He was immediately seized, when his countenance betrayed the savage disposition of his heart. He afterwards regretted that he had lost the opportunity of destroying so many heretics, and made a full discovery.

He and a number of other conspirators were executed in different parts of England, among whom was a particular emissary of the prisoner, one Garnet, a Jesuit; and so deluded were other rebels who survived him, that they fancied miracles wrought by his blood, and in Spain he is considered a martyr. I have very briefly related their destructive plot, and the merciful deliverance of Almighty God, but from which it must evidently appear, that the prisoner's orders were obeyed by such as were connected with him in England, and that, agreeable to his bull, they did their utmost to deprive me of my throne, when they formed the destruction of my person, family, and Protestant parliament.

Cross-examined by COUNSELLOR QUIBBLE.

Q. Are you sure that the prisoner at the bar was concerned in this plot, or that it was a popish plot?

A. I am certain that he was the ringleader of the conspirators, and that Roman Catholics only were concerned in it.

Q. You know that reports are very contradictory respecting the manner of its being discovered. Some say that a Roman Catholic peer, (Lord Mounteagle) received a letter desiring him to shift off his attendance in parliament, and who, not being able to explain its contents, brought it *to you; others,* that Henry IV., king of France,

communicated it to you; and many deny that the prisoner knew any thing of it. Can you tell by what channel you received the information?

A. The channel through which I received the intelligence cannot invalidate the fact. The prisoner published his orders to the Roman Catholics in England, and commanded them to do their utmost to deprive me. What was done was agreeable to his orders. They who did it were all his own servants, and before their execution they confessed their guilt.

CHARLES VI., *Emperor of Germany*, sworn.

Q. Look at the prisoner at the bar. Have you any knowledge of him?

A. I have. I recollect him by the name of Pope Clement XI., and several other titles.

Q. Did he ever presume, as the vicar of Christ, to make void and of no effect any covenants or treaties which you made as emperor of Germany?

A. He did.

Q. Will you relate to the Court what treaty he declared null and void, which you had confirmed?

A. After much human blood had been spilt on the continent to support the prisoner's authority, I executed the treaty of Alt' Radstadt, and thereby confirmed certain privileges to some of my Protestant subjects. And I also entered into alliance with the Protestant princes of the empire. After which the prisoner sent a letter to me, bearing date the 4th day of June, 1712, wherein he wrote as follows, which I will repeat: —

"We, by these presents, denounce to your majesty, and at the same time, by the authority committed to us by the Most Omnipotent God, declare the above-mentioned covenants of the treaty

of Alt' Radstadt, and every thing contained in it, which are any wise obstructive of, or hurtful to, or which may be said, esteemed, pretended, or understood to occasion, or to bring, or to have brought, the least prejudice to, or any ways to hurt, or to have hurt, the Catholic faith, divine worship, the salvation of souls, the authority, jurisdiction, or any rites of the church whatsoever, together with all and singular matters which have followed, or may at any time hereafter follow from them, to be, and to have been, and perpetually to remain hereafter, *de jure*, null, vain, invalid, unjust, reprobated, and evacuated of all force from the beginning, and that no person is bound to the observation of them, or any of them, *although the same have been repeatedly ratified or secured by an oath;* and that they neither could nor ought to have been, nor can nor ought to be, observed by any person whatever." *

All the princes being examined, the Attorney-General stated to the Court, that, although he had detained them a considerable time in the examination of so many emperors and sovereigns as witnesses on this important occasion, yet the case was too momentous not to demand the fullest investigation. And though he now considered the overt act of deposing of princes in the name of Christ's vicar fully proved, yet he was compelled to trouble the Court a little longer on this subject, while one or two other witnesses were examined, whose testimony he considered to be too weighty to pass by.

Mr. HIBERNIA CATHOLIC sworn.

Q. Do you recollect any thing respecting an

* See Dr. Duigenan's Speech in the Imperial Parliament on *the Catholic Question*, 1805.

oath of allegiance, that was in contemplation in the Irish parliament, to be taken by you and Irish Catholics, that required your detestation of that dangerous and abominable decree of the council of Constance, which declares that *faith is not to be kept with heretics*, and that princes deprived by the pope may be deposed or murdered by their subjects?

A. Yes, I do. It was in the year 1768.

Q. Did the prisoner allow you to declare your abhorrence of these pernicious principles, in swearing allegiance to your king?

A. No, he would not. The pope's legate, then at Brussels, wrote to us in the following manner: "That the abhorrence and detestation of the doctrine, that faith is not to be kept with heretics, and that princes deprived by the pope may be deposed or murdered by their subjects, as expressed in that proposed oath, are absolutely intolerable, as he states, those doctrines are defended and contended for by most Catholic nations, and the holy see has frequently followed them in practice. On the whole, he states that, as the oath is in its whole extent unlawful, so, in its nature, it is invalid, null, and of no effect, insomuch as it can by no means bind or oblige the conscience." *

Q. Did he presume to promise you what he calls *indulgences*, for your obedience to his commands as Christ's vicegerent on earth?

A. Yes. In a prayer-book I commonly use, called *Catholic Piety*, you may see as follows: "Pope Clement XIV., the 5th day of April, 1772, granted an indulgence of seven years and seven quarantines, to all the Catholics of this kingdom, as often as they devoutly repeat Acts of Con-

* Dr. Duigenan's Speech.

trition, or Faith, Hope, and Charity; the daily practice of which is most earnestly recommended to the faithful, as an excellent form of prayer. This indulgence may be applied to the relief of souls in Purgatory."

Mr. HISTORICAL TRUTH, being further examined, confirmed the several testimonies given.

Q. As your knowledge of the prisoner is more general than any individual witness yet examined, have you taken notice of any other circumstances not related, respecting his assuming power over kings and princes, as the vicar of Christ, &c.?

A. I have. I have taken notice of several emperors and princes whom he has deposed, whose names are not particularly mentioned in the indictment. He has ever acted, as far as circumstances would permit, on this pernicious and tyrannical maxim, which he has carefully and constantly inculcated, "that the bishop of Rome is the Supreme Lord of the Universe, and that neither princes or bishops, civil governors or ecclesiastical rulers, have any lawful power in church or state but what they derive from him." He therefore distributed crowns and nations to the subjects of his pleasure, and not only usurped the despotic government of his church, but also claimed the empire of the world, and thought of nothing less than of subjecting all the kings and princes of the earth to his lordly sceptre.

When called Pope Innocent III., he disposed, in Asia and Europe, of crowns with the most wanton ambition. In Asia he gave a king to the Armenians. In Europe, in the year 1204, he conferred the regal dignity on Primislaus, duke of Bohemia, and the same year sent an extraordinary legate to *invest Johanicius*, duke of Bulgaria and Wallachia,

with the ensigns and honors of royalty, while, with his own hands, he crowned Peter II. of Arragon, who had rendered his dominions subject and tributary to his government. He gave a rare specimen of papal presumption, under the title of Pope Alexander VI., when he divided South America between the Spaniards and Portuguese. It is truly astonishing how many princes were duped by him. Henry II., king of England, submitted to be whipped by monks at Becket's tomb, by order of the prisoner. Many other examples I might give of his pretensions to universal dominion, which Europe beheld with astonishment, and, to its eternal reproach, with the ignominious silence of a blind, passive obedience.

Q. Has the prisoner any regular articles of allegiance or faith, to which he requires the subscription of those who acknowledge him as vicar of Christ?

A. He has. The present are such as were made when he was called Pope Pius IV., part of which is as follows: "I do acknowledge the Holy Catholic and apostolic Roman church to be the mother and mistress of all churches; and I do promise and *swear obedience* to the bishop of Rome, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ."

Q. Will you relate to the Court what you know of the assumed power of such as are connected with, and who receive their authority from, him as Christ's vicegerent on earth, as cardinals, priests, &c.?

A. I took notes of what several of them have published to the world, and I recollect that Peter de Besse, a priest, wrote a book which he called *The Royal Priesthood*, and that, in the second

chapter of that book, he thus speaks: "St. Peter addeth that all priests are kings, in token whereof they wear the crown." And in the third chapter he says, "The priesthood and the Godhead are in some things to be paralleled, and are almost of equal greatness, since they have equal power." Again he adds — "Seeing that the priesthood walketh hand in hand with the Godhead, and that priests are gods, it goes far beyond the kingly power, and priests are far above kings." And he then calls them "masters of kings, surpassing as much in dignity the royal office, as the soul surpasses the body!"

He then declares, what he had taken from the writings of Cardinal Baronius, "incredible things, but yet true, that the power of priests is so great, and their excellency so noble, that heaven depends upon them." In the same place, comparing priests with Joshua, he saith, "Joshua stopped but the sun, but these stay Christ, being in heaven in the midst of an altar. The creature obeyed the first, but the Creator obeys the last, the sun to the one, and God to the other, as often as they pronounce the sacred words." On the whole he concludes, that "whatever God is in heaven, the priest is the same on earth."

Q. Did this priest publish this to the world as the sentiments of an individual, or was it generally understood that priests in general have this authority delegated to them by the prisoner at the bar?

A. Priests derive all their power from him, and act by his commission. As a proof that the sentiments I have delivered from this one, are such as are received by men of his description, when this book was published in Paris, the approbation of the Faculty of Divinity was given to the whole,

and prefixed in the front of the book. This body of men act in conjunction with the prisoner.

Q. [From a juror.] Did you ever hear others speak in like manner?

A. Yes; I have heard many declare as bad, if not worse.

Q. Did any of them write the same?

A. They did. Gabriel Biel, another priest, said, that "the angels, citizens of heaven, dare not aspire to the authority of the priesthood." And again —"Passing by the bands of angels, let us come to the queen of heaven, and lady of the world. The same, through the plenitude of grace, she goes beyond all creatures, yet she yields to the hierarchs of the church in the execution of the mystery committed unto them." And again he says, "Christ is incarnate, and made flesh in the hands of the priests, as in the virgin's womb, and that priests do create their Creator, and have power over the body of Christ." *

Antichrist. [To the last witness.] You have omitted to produce the authority on which Father de Besse declared the power of priests. You should have noticed that he produced a portion from the New Testament, and founded his power on the act, Matt. xvi. 18.

Wit. Historical Truth. It is true, I did see a reference to that act; but I think that, if it should be read, it would, if possible, make bad worse.

Antichrist. Let the act be read.

Lord Chief Justice. It shall be read.

The Clerk of the Crown then read the statute, Matt. xvi. 18:—"And I say also unto thee, that thou art Peter, and upon this rock I will build my

* See his fourth Lesson on the Canon of the Mass

church, and the gates of hell shall not prevail against it."

Lord Chief Justice. What is there in this statute to authorize either you or your priests to assume your power, and commit rebellion against our Sovereign?

Antichrist. Christ said these words to St. Peter, and St. Peter gave this power to me at Rome. I do not consider it rebellion when I have such authority to act upon.

Lord Chief Justice. What an awful delusion you must lie under! to suppose that our Sovereign Lord the King should commission Peter to empower you to establish your throne, in open rebellion against his crown and dignity! I hope you don't wish to say that Peter is a traitor. He is too well known in this Court to be suspected of rebellion. We shall be able to prove that he never gave you any commission or authority.

Antichrist. If he was present, he would confess that what I say is true.

Court. He is in court; and we have no objection to his being the next witness called.

SIMON PETER, the apostle, was then called, who, quick as vivid lightning, appeared. It was truly gratifying to see this witness, with so much of heaven in his countenance, while the Court and large concourse of people assembled, were wonderfully delighted. He was examined by the ATTORNEY-GENERAL.

Q. Are you the apostle Peter, servant of the Most High God?

A. I am; and by the grace of God I am what I am. To my Sovereign Lord I am indebted for the honor of my employment.

Q. As we have frequently been told by the prisoner that you have some knowledge of him, and that you gave him his authority, we have taken the liberty to call on you to satisfy the Court on this subject, believing you will confirm the high opinion they entertain of you. Look at the prisoner at the bar. Do you recollect having ever seen him before?

A. No; I do not know him. I never saw him before in my life.

Antichrist. Don't you recollect seeing me at Rome?

Peter. No; I could never see you at Rome, for I never was there.

Antichrist. Do not you recollect that you sat in St. Peter's chair at Rome, as prince of the apostles?

Peter. No; I know nothing of Rome, nor have I the smallest knowledge of you. I am really a stranger to your very language; I do not understand what you mean either by St. Peter's chair, or prince of the apostles.

Attorney-General. The apostle Peter will please to notice that the prisoner, when he established his throne at Rome, presumed to declare that you received orders from our Lord the King to invest him with power over all the world. He therefore styled *you* prince of the apostles, and said that you sat in his chair as such. And he presumes to be your successor, the vicar of Christ, &c.

Peter. I am totally unacquainted with him and his government. I never had any such power given to me by my Lord; and as I never received it, he never could obtain it from me.

Antichrist. Do you remember the time when Jesus Christ said to you, "On this rock I will

build my church;" and when he gave you the keys of the kingdom of heaven?

Peter. I do, very well; but what has that to do in the present case? What my Lord said to me is one thing, and what you profess, another.

Antichrist. I can produce a number of holy fathers who have said that you were at Rome, and that you was the first pope.

Peter. All that is possible; but can you prove from the word of my God, from either of my Epistles, or from any of the writings of the apostles or evangelists, that I ever was at Rome? But whether I was there or not, I am certain that my Lord never commissioned me to give you any sanction.

Antichrist. If the blessed apostle St. Paul was here, he would convince you of your mistake.

The apostle PAUL was next called and sworn. There was a striking likeness between him and the apostle PETER.

Q. Was you ever at Rome, in Italy?

A. I was. I know Rome well. My Lord and Sovereign told me that I should testify of him there, and after a perilous voyage I landed safe. Though but a prisoner, I was suffered to dwell two whole years in my own hired house, preaching the glorious gospel of the grace of God. I wrote several of my Epistles to the different churches from Rome, and one Epistle to a church of Christ there; and the last Epistle I ever wrote, I wrote there.*

Q. Do you know the prisoner at the bar? He has resided a long time at Rome, and professes to be intimately acquainted with you.

* Acts xxiii. 11. Acts xxvili. 16, and 28, 30, 31.

A. If he is intimately acquainted with me, I have no knowledge of it.

Q. Do you recollect ever seeing the apostle Peter at Rome?

A. I never saw him at Rome when I was there. Had my brother apostle ever been there, as I wrote so many Epistles from that place, I should have had frequent opportunities of mentioning my fellow-laborer. But, though I named many, I took no notice of him. From Rome I wrote to the churches of the Galatians, to the Ephesians, Philippians, and Colossians, and also to Timothy and Philemon, without ever once mentioning him, or sending any salutation from him.

It must evidently appear that he was not there when I wrote my Epistle to the Colossians; for, mentioning Tychicus, Onesimus, Aristarchus, Marcus, and Justus, I added, "*These alone*, my fellow-workers unto the kingdom of God." * Peter was not there when I wrote my Second Epistle to Timothy; for I said, "At my first answer, no man stood with me, but *all* forsook me." † Nor was he there at the time of my departure; for I wrote to Timothy, that all the brethren did salute him, and named Eubulus, Pudens, Linus, and Claudia, but not Peter. ‡ Now, as, when I wrote from Rome, I sent no salutations from him, so, in writing to Rome, though I saluted so many, he was not among the number. § Those, therefore, who wish to make it appear that he was there, must suppose that we lived there on very unfriendly terms.

Antichrist. Were not St. Peter and you both confined together in one prison? Several of the Fathers have proved it. Even many Protestants say that you were at Rome.

*Col. iv. 11. †Tim. iv. 16. ‡Tim. iv. 21. §Rom. xvi. 3, 15.

Paul. What I have said, is sufficient to answer all that Fathers or others have said. I have no doubt but they have said it; but I am sure they have not proved it. However, you have without doubt lived at Rome, though I never saw you personally there: but from the description my Lord gave me of the Man of Sin, and his awful character, I must conclude that *thou art the man.* I therefore warned the people of your approach, in several of my Epistles.

Court. [To the apostle Paul.] Did the apostle Peter claim any supremacy over any of his fellow-apostles, or over you?

Paul. No. When I disputed with him, I evidenced that no such notion was entertained by me.

Q. Did you ever hear of his being called *prince of the apostles, vicar of Christ, his holiness the pope, prince over all nations, God on earth,* &c.?

A. Surely no. The apostle Peter was better taught of our Lord, than to presume to assume such titles, and offer such indignity to the God of heaven.

Q. Did he ever adorn himself in pontifical vestments of the greatest splendor, and wear a mitre or triple crown, bedecked with diamonds, sapphires, emeralds, chrysolites, jaspers, and all manner of precious stones, such as you see the prisoner now wears?

A. No. I never saw a greater contrast than that between a disciple of Jesus and the prisoner, in every respect.

Q. Did you ever hear of a college of cardinals being established, while you was in Judea or Rome?

A. Never. I am quite a stranger to the name.

Q. Did you ever hear of the apostle Peter collecting annually, from all nations he could, a tax called *Peter's pence?*

A. Never.

The passage was now cleared to make room for a considerable number of other witnesses, chiefly martyrs, who made a most brilliant and magnificent appearance. Several witnesses examined were withdrawn on this occasion, as the contrast was so very striking, that what filled the Court with pleasure, struck some of them with additional terror. The prisoner himself also appeared for the first time to change countenance, though but little, as he evidently was completely hardened through the deceitfulness of sin. Most in court supposed that the witnesses came from the celestial city in Upper Salem. They appeared intimately acquainted with the two apostles, and their interview was peculiarly gratifying to the whole Court. The apostles joined the martyred witnesses, and Mr. Historical Truth stood near them, being a very essential witness.

PETER DE BRUIS sworn.

Q. Did you not once act under the prisoner's authority?

A. I did. But when it pleased our Most Gracious Sovereign to show me my error, and grant me pardon, I rejected his authority, and swore allegiance to our Sovereign Lord the King. This I did while I lived in France, in the twelfth century. Afterwards it pleased our Sovereign to engage me in his service. I therefore preached for several years in France what my Lord had taught me from his word. I preached the fulness and freeness of our King's grace, in opposition to the prisoner's

theatrical mass, merits of good works, prayers for the dead, and venerating crosses and images.

Q. Did the prisoner usurp authority over you, to oppose the doctrines revealed in the Scriptures?

A. He did. He presumed authority, as the vicegerent of Christ, to burn or destroy all those who rejected his government. I therefore, and one Henry, who preached the same truth, were seized by the prisoner's orders, and condemned as two heretics and traitors to his kingdom. Henry, that he called my disciple, was imprisoned for mortal life, and I burnt in a fire, till he concluded I was dead. I suppose he never expected, after reporting I was consumed to ashes, that I was alive, and should appear a living witness against him this day.

ARNOLD OF BRESCIA, *Preacher*, sworn.

Q. Did you live at the city of Rome, where the prisoner has resided for many years?

A. I did. I recollect seeing him there.

Q. Did you not reject decidedly his authority?

A. I did. I publicly declared the danger of all such as lived and died under his government in rebellion against our Sovereign Lord and Everlasting King.

Q. What were the consequences that followed?

A. I was dragged to his bar at Rome, condemned as a heretic, and publicly burnt in the year 1155, as was supposed to death, because some ashes, said to be mine, that were found in the fire after my deliverance, were cast into the Tyber; but my King took me to live with him in *his own country*.

ALBA GERALD, *the Waldense*, sworn.

Q. Did you and about thirty more come into England as persecuted Waldenses, about the year of our Lord 1160?

A. I did; and about that number came with me, to escape, if possible, the rage and cruelty of the prisoner at the bar. Previous to my coming into England, I lived with a considerable number in the valleys of Piedmont, who had long refused to submit to own the papal power. He, then, by every instrument of destruction in his power, either slaughtered or scattered these people, and I and my companions were driven from place to place on the continent, till we embarked for England.

Q. Did the prisoner pursue you to England?

A. He did. After I came there, I labored to bring some back from their rebellious ways to the obedience of the laws of Jesus. The consequence was, I and those who came with me were taken to prison, by order of King Henry II., who then acted as agent for the prisoner. We were all brought before an assembly of his bishops at Oxford, when, being asked who we were, I answered, "We are Christians, that hold the doctrines of the apostles." After further examination, we refused to own the pope's supremacy, or to obey his laws. We were then declared heretics, and condemned as such to be punished. We were then burnt with hot irons in the forehead, as heretics, and whipped through the streets of Oxford; but we were enabled to rejoice for being accounted worthy to suffer for our King's sake.

There being no law then in England to burn heretics to death, the prisoner commanded that none should presume to receive us into their houses, or grant us the smallest comfort of life, so

that we might perish with hunger and cold, as enemies to his government. This they considered as carried into effect, but our beloved Sovereign only removed us to a more delightful country.

Mr. HISTORICAL TRUTH again examined.

Q. Are you acquainted with the prisoner's conduct to the people called Waldenses?

A. I am; and so is Europe. They have been distinguished by various appellations. The first name they were called by was *Vallenses*; so saith one of the oldest writers of their lives, Ebrard, of Bethune, who wrote in the year 1212. "They call themselves *Vallenses*, because they abide in the valley of tears," alluding to their situation in valleys of Piedmont. They were also called *Albigenses*, from *Albi*, a city in the southern part of France, where a great number resided. They were afterwards denominated *Valdenses*, or *Waldenses*, from one *Peter Valdo*, or *Waldo*, an opulent citizen of Lyons, and one of the most active of these people. And from *Lyons*, its ancient name being *Leona*, they were called *Leonists*.

"From all the remains of their writings, and the testimony even of their most violent enemies, it will appear that they maintained the following principles — that the Holy Scriptures are the only rule of faith and practice; Christ Jesus the only Sovereign Head and Lawgiver of his church; salvation by Christ alone; the pope, Antichrist, the church of Rome, the whore of Babylon; masses, impious; purgatory, an invention of men; monkery, a stinking carcass; invoking of dead saints, idolatry; the host, an idol; and so many orders of the Roman clergy, so many marks of the beast."

In the beginning of the thirteenth century, they *had spread so* far, and were so fast increasing

every day, the prisoner thought proper to exert his utmost efforts to suppress them. For this purpose, war, or what he called a *holy crusade*, was proclaimed against them, and the office of inquisition erected; the one to subdue their bodies, and the other to enslave their souls. It is enough to make the blood run cold, to hear of the horrid murders and devastations of this time, and of the number of these poor people who were sacrificed to the blind fury and malice of the prisoner. It is computed, that, in France alone, there were slain a million of these people; and yet this was inadequate to satisfy his infernal desire.

I will just notice the testimony of Thuanus, a priest under the prisoner's government, and who is considered an historian of repute. He says, "Against the Waldenses, when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily; at length complete armies were raised, and a war of no less weight than what our people had before waged against the Saracens, was decreed against them; the event of which was, that they were rather slain, put to flight, spoiled every where of their goods and dignities, and dispersed here and there, than that, convinced of their error, they repented. So that they fled into Provence and the neighboring Alps of the French territory, and found shelter for their lives and doctrine in those places. Part withdrew into Calabria, part passed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia. Others, turning to the west, obtained refuge in Britain." *

* Thuanus, in Præf. ad Henry IV.

In these wars, when the rebels, under the command of the prisoner, took the city of Beziers, they put to the sword above 60,000 persons, among whom were many of their own profession, the pope's legate crying out, "Kill them all, for the Lord knoweth them that are his!" *

Cross-examined by COUNSELLOR QUIBBLE.

Q. Do you not recollect the many abominable heresies and vices the Waldenses were charged with?

A. What they were charged with by those who were totally unacquainted with them, I do not consider worth notice. The prisoner always pretended to find *all* guilty of heresy who were enemies to his authority. But to prove my statement to be just, I will produce three of the most respectable Roman Catholic authors, who have written in the defence of the prisoner at the bar. The first I will name is Reinerius Sacco, whose testimony is the most remarkable, as he was of the order of the Dominicans, and inquisitor-general about the year 1254.

This cruel inquisitor, who exerted such a furious zeal for the destruction of the Waldenses, lived about eighty years after Valdo, of Lyons, and must therefore be supposed, from his horrid employment, to know their real character. He said, "Among all the sects which still are, or have been, there is not any more pernicious to the church, than that of the Leonists. And this for three reasons: the first is, because it is older, for some say that it hath endured from the time of Pope Sylvester; others, from the time of the apos-

* Pet. Hist. Alb. c. 17, &c.

tles; the second, because it is more general, for there is scarce any country where this sect is not; the third, because, when all other sects begat horror in the hearers by the outrageousness of their blasphemies against God, this of the Leonists hath a great show of piety, because *they live justly before men*, and believe all things rightly concerning God, and all the articles which are contained in the creed; only they blaspheme the church of Rome and the clergy, whom the multitude of the laity is easy to believe."

The credit of Thuanus, as an historian, has been always admitted by those under the government of the prisoner, and he was wise enough to distinguish between their real opinions and these falsely imputed to them. He gave this account of them: "Peter Valdo, a wealthy citizen of Lyons, about the year 1170, gave name to the Valdenses. He, (as Guy Perpignon, bishop of Elna, in Roussillon, who exercised the office of inquisitor against the Valdenses, hath left testified in writing,) leaving his house and goods, devoted himself wholly to the profession of the gospel, and took care to have the writings of the prophets and apostles translated into the vulgar tongue. When in a little time he had many followers, he sent them forth, as his disciples, into all parts, to propagate the gospel." — "Their fixed opinions were said to be these: that the church of Rome, because she hath renounced the true faith of Christ, is the whore of Babylon, and that barren tree which Christ himself hath cursed and commanded to be rooted up. Therefore we must by no means obey the pope, and the bishops who cherish his errors. That the monastic life is the sink of the church, and an hellish institution;

its vows are vain, and subservient only to the filthy love of boys; the orders of the presbytery are the marks of the great beast, which is mentioned in the Apocalypse; the fire of purgatory, the sacrifice of the mass, the feasts of the dedications of churches, the worship of saints, and the propitiations for the dead, are inventions of Satan. To these, the principal and certain heads of their doctrines, others were feigned and added, concerning marriage, the resurrection, the state of the soul after death, and concerning meats."

I shall now repeat the testimony of Mezeray, the celebrated historiographer of France, which, though short, is full to the purpose. He said, that they had almost the same opinions as those "who are now called *Calvinists*." If, therefore, any of these Roman Catholic writers had known the crimes of these persecuted people, surely they would have revealed them.

Q. [From the Court.] Did not the prisoner, through the instrumentality of such as acted by his authority, circulate a variety of false reports, to excite princes to destroy them, on account of their unnatural and shocking figure?

A. Yes. So extravagant were some in attempting to describe their persons to Philip, duke of Savoy, that he was induced to examine into the truth of the reports, principally with a view of gratifying his sight, by witnessing such extraordinary, monstrous beings. He therefore ordered some of their children to be brought from the valleys, to satisfy himself whether they were not born with *black throats*, *shaggy manes*, and *four rows of teeth*, as described.*

* Modern Universal History, vol. 34, p. 345.

The Clerk of the Crown then read extracts from three rebel proclamations, or pope's bulls, published by order of the prisoner.

"On pain of anathema, let no man presume to entertain or cherish them in his house or land, or exercise traffic with them."— *Canon of the Council of Lateran. Pope Alexander III.*

On pain of the same curse, "No man should presume to receive or assist them, no not so much as to hold any communion with them, in selling or buying, that, being deprived of the comforts of humanity, they may be compelled to repent of the error of their ways."— *Synod of Tours, in France. Pope Alexander III.*

In like manner, "Permit not the *heretics* to have houses in your districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians."—*Bull of Pope Martin V., after the Council of Constance.*

WALTER LOLLARD sworn.

Q. Were you a preacher of the gospel in Germany, about the year of our Lord 1315?

A. Yes. According to the abilities the Lord was pleased to give me, I preached the glorious gospel of the ever-blessed God.

Q. Have you been acquainted with the prisoner at the bar?

A. I have. I knew him when I preached the gospel in Germany, and I testified against him there, as I was convinced he was Antichrist, the enemy of my Lord's person and government. I therefore rejected his traitorous authority, and the superstitious ceremonies of his rebellious society. But the consequence was, I was taken by his order, underwent an examination before several of

his agents, and was condemned, as a heretic, to be burnt to death. He therefore consigned me to the flames in the year 1322, and, according to report, I was consumed to ashes.

JOHN WICKLIFFE sworn.

Q. Are you a native of England?

A. I am. I was once a priest under the prisoner's authority, was called professor of divinity at Oxford, and afterwards rector of Lutterworth. In the year of our Lord 1360, a number of Mendicant Friars, who were delegated by the prisoner to support his government, came into England. Their scandalous embassy I despised. I defended the statutes and privileges of the university of Oxford against all the orders of the Mendicants, and threw out some reproofs against the pope, their principal patron. After this, in the year 1367, I was deprived of the wardenship in the university, by the archbishop of Canterbury, who substituted a monk in my place; and the sentence of the archbishop was confirmed by the prisoner, under the name of Pope Urban V.

From this time I discovered more of his treason and rebellion than I ever did before. I threw off all restraint, and not only attacked the monks, and their scandalous irregularities, but the pontiff himself, as their ringleader in rebellion. Soon after this, I translated the Scriptures into the English language, and exhorted the people to study the Word of God, and not obey the prisoner's orders when opposed to it. In the year 1377, he having assumed the name of Pope Gregory XI., the archbishop was ordered to call a council in London, to sit in judgment on me; but though the danger was considered great, I escaped by the interest of the duke of Lancaster.

The prisoner having been compelled by one Mr. Death, whom he could never deceive, to relinquish the name of Gregory XI., a great schism commenced about the next title he should assume. This withdrew his attention from me for some time; but afterwards he proceeded against me with great vehemence, in two councils held at London and Oxford, in the year 1383. The event was, that, of the twenty-three opinions for which I was prosecuted by the monks, ten were condemned as heresies and thirteen as errors. However, I returned in safety to Lutterworth, and fell into a comfortable sleep in peace in the year 1387. The prisoner having been given to understand that I was dead, and as it had pleased the Lord to bless the gospel to a great number to whom I had preached it, he was so exasperated, that, in a council at Constance, in the year 1415, a decree was made to condemn my memory and opinions, and to dig up some bones, which were thought to be mine, to be publicly burnt, which was accordingly done.

Q. Was there not a great number of persons either hanged, suffocated, or burnt, in England, who were called your followers, and who went by the name of *Lollards*, or *Wickliffites?*

A. Yes. Even prisons, fields, and pits, in the metropolis of London, have been called after the name, on account of the horrid scenes exhibited there.

WILLIAM SAWTRE sworn.

Q. Were you not once parish priest of St. Osyth, in London?

A. I was, till it pleased God to convince me of my rebellion, and enable me to forsake and detest the usurped authority of the prisoner.

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Q. Did not the prisoner persuade that deluded prince, Henry IV., to make an act of parliament, to burn all who were called heretics?

A. He did. After Henry IV. had usurped the throne, in compliance with the prisoner's orders, he passed an act for the burning of heretics; this was in the year 1401. He was the first prince in England who passed such an act. One of the principal reasons that he assigned for this act was, the great increase of Lollards, or Wickliffites. The bishops were, by this act, empowered to try all who were supposed to reject the prisoner, and to burn them at their discretion.

Q. What followed in England, after the passing of that law?

A. Fires were lighted in various parts of the country, and many were cruelly burnt. It was previous to the passing of this act, that I had been given to see the error of popery, and acknowledged the sceptre of King Jesus. I was therefore immediately apprehended, and brought before the archbishop of Canterbury, and condemned to be burnt as a heretic. The king then directed a writ to the lord mayor and sheriffs to take me to the stake, which they did, and I had the honor of being the first that fire was kindled round for heresy in England.

THOMAS BADLY sworn.

Q. Did you live in the reign of Henry IV.?

A. I did. I lived in London when William Sawtre was burnt alive, and supposed to be burnt to death.

Q. Did not the prisoner attempt to murder you?

A. He did. He ordered me to be secured in prison; after which I was condemned as a heretic,

taken to Smithfield, chained to a stake, and fire kindled round me. Henry, prince of Wales, being present, perceiving me show some sensible signs of torture, ordered the fire to be removed, promised me a pardon and a pension for life, if I would turn Roman Catholic. But having come to myself, I was enabled resolutely to reject his offer, choosing rather to die with a good, than live with an evil, conscience, a traitor to my King. The fire was then rekindled, and continued to burn till some ashes were discovered, when all concluded that they were mine, and that, of course, I must have been burnt to death.

SIR JOHN OLDCASTLE, *Lord Cobham*, sworn.

Q. Are you the nobleman who was persecuted in England, in the reign of King Henry V., on the charge of being the principal patron and abettor of the people called Lollards?

A. I am. I considered them as loyal to our Sovereign, and I could not bear the idea that my Lord and King should be opposed by the prisoner under the pretext of being his peculiar favorite.

Q. Did the prisoner attempt to put you to death?

A. He did. By his orders I was apprehended and committed to prison by a noted rebel in connection with him, known by the name of the archbishop of Canterbury. On my examination, I freely declared my total disapprobation of the prisoner. I affirmed, that "the pope was Antichrist, and the head of the Roman Catholic body; that his bishops were the members, and his friars the hinder parts, of his antichristian society." The wicked archbishop, my judge, then proceeded to pass sentence of condemnation against me for

heresy, when I addressed him in these words: "Though you judge my body, which is but a wretched thing, yet I am sure you can do me no harm as to my soul. He who created it, will, of his infinite mercy and promise, finally save it, I have no manner of doubt. As to the articles before rehearsed, I will stand to them to my very death, by the grace of my eternal God." I was condemned to die, but, the day before my execution was to have taken place, I made my escape from the Tower, and continued in Wales for about four years. After which, being seized by the prisoner's emissaries, and having been outlawed, they delivered me over to death, as a heretic and traitor. I was then taken to the place of execution, and suspended by the waist with an iron chain. In this manner, I was hung as a traitor, and cruelly burnt as a heretic, amidst the execrations of my savage tormentors, till my King delivered me out of their hands.

[The chain was produced in court.]

JOHN HUSS sworn.

This witness confirmed the testimony of the emperor Sigismund, which, as it is noticed before, is omitted here. There was, however, a remarkable expression he uttered while burning, which the emperor omitted. It was his answer to the last question, which is here set down.

Q. Did you not address yourself, when at the fire, to some of the popish clergy who were present, and make use of some expressions that were thought remarkable?

A. I did speak to them after the fire was kindled. I said, among other words, "Ye shall answer for this a *hundred years hence*, both before

God and me;" and also, "You roast a *goose* now, but a *swan* shall arise, whom you shall not be able to burn as you do the poor weak *goose*." These expressions were then remarked, and a century after were thought very remarkable, because *Huss*, in the Bohemian language, signifies a *goose*, as *Luther* does a *swan;* and just a *hundred years* after, Luther appeared, and gave the prisoner a deeper wound than he ever received before, yet he could not burn Luther.

JEROME OF PRAGUE SWORN.

This witness also confirmed the testimony of the emperor Sigismund, which is here omitted, and only the latter part of his examination recorded.

Q. When you was brought before the council of Constance, what examination did you undergo?

A. I was not allowed a hearing. They exclaimed on all sides, "Away with him," "Burn him, burn him."

Q. Did they proceed to burn you immediately?

A. No. I was confined full ten months in a loathsome prison, and such was my weakness, that one day I was persuaded to recant; but, when taken before the council, I revoked my recantation, and opposed the authority of the prisoner as far as I was able. I was then condemned, as a relapsed heretic, to be burnt to death. Immediately they dressed me in a paper cap, ornamented with flaming devils, and led me to the place of execution. When the cap was placed upon my head, I said, "The Lord Jesus Christ, when he suffered death for me, a miserable sinner, wore upon his head a crown of thorns, and I, for his sake, will cheerfully wear this cap." When I was bound to the stake, the executioner went behind

me to kindle the fire, when I was so strengthened by my Lord, that I said to him, "Come here and kindle it before my eyes, for I had not come hither if I had been afraid of it." The fire was now kindled, and the flames surrounded me, while my soul was filled with such heavenly courage, as greatly astonished the beholders. My Sovereign Lord the King now appeared in sight, and by a special celestial guard, I was rescued out of their hands. The last words they heard me speak were, "In these flames, O Christ, I offer up my soul to thee;" and, because I disappeared out of their sight, they spread the report that they saw me burnt to death. This was in the year 1416, on the 30th day of May.

JERONIMO SAVONEROLA sworn.

Q. Have you not been employed by our King to preach the gospel in Italy since you was a Dominican friar?

A. I have endeavored to proclaim the glory and freeness of our King's grace to my benighted countrymen, and, to the glory of his name, my labors were blessed with success.

Q. Will you relate to the Court what you knew of the prisoner during your residence in Italy?

A. I will. When I knew him, he, as usual, continued to change his name at different times. But when I took most notice of him, he called himself by the title of Alexander VI. The life and actions of the prisoner by this name, evidently showed that he was a Nero indeed. The crimes that his most deluded followers have imputed to him, clearly prove that he was destitute of every virtuous principle, regardless of decency, and hardened against the very feeling of shame. There is

upon record a list of undoubted facts, which, for their number and atrocity, are sufficient to render him, by the name of Alexander VI., odious and detestable, even to such as have but the smallest tincture of morality or humanity.

It is well known that the prisoner always made a profession of sanctity, even when his conduct was the most infamous. He therefore claimed the title of *his holiness*, while living in all manner of wickedness. And though he declared that the office of his priesthood was too sacred to admit either himself or any priest to have a lawful wife, he, with them in general, lived in fornication and adultery. He therefore, to my own knowledge, only during the time he went by the name of Alexander VI., had, by one concubine, with whom he lived several years, four illegitimate sons, among whom was the infamous Cæsar Borgia, who followed his father in every wickedness and abomination. A daughter, named Lucretia, was likewise among the number of his spurious offspring. And his only aim was to load them with riches and honor, in contempt of every obstacle which the demands of justice and the dictates of reason laid in his way.

Thus he went on in his profligate career, until the year 1503, when he took, by a providential mistake, some poison, which he and his wicked son had prepared for others, who were obstacles in the way to their ambition. The poison had so much effect, that it disabled him, by this name, from pursuing the same course, when his old antagonist, Mr. Death, constrained him to assume a new title. During my residence in Italy, I preached against the luxury, avarice, and debauchery, of the Roman clergy in general, and of the tyranny

and wickedness in particular, of the prisoner and his son Cæsar. I also wrote a book, entitled, "The Lamentations of the Spouse of Christ, against false Apostles; or, an Exhortation to the Faithful, that they would pray unto the Lord for the Renovation of his Church." The prisoner then excommunicated and imprisoned me, and, after being most cruelly tortured, I was chained to a stake, and burnt, on the 23d of May, 1498, in the 46th year of my age. I have not seen the prisoner from that day to this, until I now see him at the bar.

ROGER ACTON, JOHN BEVERLY, and JOHN BROWN, sworn.

These witnesses testified that they, together with others, rejected the prisoner's authority, during the time they lived in London; that they frequently met in a field, called St. Giles's Field, in the night, for prayer and social worship; that in the year 1413, on one night they were seized by his order, and in the said field were all (in number thirty-six) hanged by the neck, and fires kindled under them, with intent to destroy them as heretics and traitors.

MARTIN LUTHER sworn.

When this witness appeared, the people were very anxious to be gratified with a sight of the old reformer. The prisoner, however, did not seem to enjoy any satisfaction in viewing him upon the green cloth; on the contrary, he hung down his head, gave him a malicious look, and appeared much confused.

Q. Where was you born?

A. I was born at Isleben, in Saxony, on the 10th of November, in the year of our Lord 1483.

Q. Look at the prisoner. Do you know him?

A. I do; and I believe he recollects me. When I knew him at Rome, he went by the names of Pope Alexander VI., Pius III., Julius II., Leo X., Adrian VI., Clement VII., and Paul III.

Q. Was you not once one of his priests?

A. I was. I was called a monk of the order of St. Augustine, and professor of divinity at Wittemberg. But, though I was his deluded slave, yet I was never so happy in his service as others appeared to be. I shall long remember, when I was at Rome, how awfully devoted I was to his despotic laws, although I derived no solid satisfaction in my own breast for my obedience to them. There is at Rome, placed in one of the churches, a (pretended) very holy and celebrated staircase, consisting of twenty-eight steps of marble, said to be taken from the house of Pontius Pilate, and which Christ is reported to have ascended and descended several times. These steps can only be ascended kneeling; and so blinded was I and thousands, by the prisoner, that to crawl up these stairs was thought to be one of the most meritorious actions that could be performed.

At the bottom of these steps are frequently seen ten or twelve carriages of the first people of Rome, waiting to perform this duty.* Up and down these very stairs I have often crept, but without that pleasure which ignorant devotees find in this ridiculous ceremony; for, although I was then unacquainted with our beloved Sovereign, yet some words that I had read of his, seemed continually resounding in my ears, which led me to be dissatisfied with what

* Vide Sketch of a Tour on the Continent, in 1786–7, by J. E. Smith, M. D., vol. ii. p. 37.

I did. The words were, "The just shall live by faith."

Previous to the year 1517, the Lord was pleased to enlighten my eyes to discover the lawful government of our Lord the King, by the reading of his own word; but, being surrounded by bigotry and superstition, and retaining too much of my former ignorance, I scarcely knew how to disentangle myself from his service. However, in the year 1517, an opportunity offered to unfold, as far as I then discovered, my views of the truth.

The prisoner had now set up the money-making trade of selling pardons and indulgences, and had published a catalogue of his wares.* These were distributed by his agents with every possible addition, to excite the attention and pick the pockets of such as were duped by him. One John Tetzel, a Dominican friar, had been chosen, on account of his uncommon impudence, by Albert, archbishop of Mentz and Magdeburg, to preach and proclaim in Germany these infamous indulgences, and to promise the pardon of all sins, however enormous, to all who were rich enough to purchase them. This frontless monk executed his iniquitous commission with matchless insolence, indecency, and fraud.

Unable to smother my indignation at the insult offered to my lawful Sovereign, King Jesus, I raised my voice against this most abominable traffic, and on the 30th of September, in the year 1517, did publicly, at Wittemberg, in ninety-nine propositions, condemn the whole as diametrically opposite to the laws and statutes of Christ Jesus. Many in Germany had long groaned under the

* Vide Taxa Cancellar. Rom.

iron sceptre of the prisoner, and grievously murmured against the extortions of his tax-gatherers, who daily put in practice various stratagems to fleece the rich, and grind the face of the poor. Many of these gladly received the declaration I made of the all-sufficiency of Jesus and his atoning blood, and consequently despised the pardons and indulgences offered for sale by Tetzel and the Dominicans.

The alarm of controversy was now sounded, and Tetzel himself immediately appeared against me, and pretended to refute what I had declared, in two discourses he delivered when he was made a doctor in divinity. In the following year, two famous Dominicans, Sylvester de Priero, and Hoolgstart, rose up against me, and attacked me at Cologne, with the utmost violence. Their example was followed by another, named Eckius, a celebrated professor of divinity, at Ingolstadt, and one of the most zealous supporters of the Dominican order. I was enabled to stand my ground against their united efforts, and the more I disputed with them, the more I was convinced that truth was on my side. At first the prisoner, then called Leo X., seemed to view the controversy with total indifference, as he thought that a poor, insignificant monk was not worth his notice.

At length the emperor informed him of what was likely to follow my labors in Germany, when he summoned me to appear before his tribunal at Rome. But the elector of Saxony, Frederic the Wise, pretending that my cause belonged to a German tribunal, this summons was superseded. I was ordered to justify my conduct before one of his cardinals, named Cajetan, who was at that time his legate, at the diet of Augsburg. This man

was my decided enemy, a friend of Tetzel, and a Dominican; yet I repaired to Augsburg, in October, 1518. But had I even been disposed to yield to the prisoner, this imperious legate was, of all others, the most improper to obtain my submission. He, in an overbearing tone, desired me to renounce my opinions, without ever attempting to prove them erroneous, and insisted on my immediate obedience to the pontiff's commands.

I could never think of yielding to terms so unreasonable in themselves, and so despotically proposed; and, as I found my judge and adversary inaccessible to reason and argument, I left Augsburg immediately. The prisoner then published a special edict, "commanding his spiritual subjects to acknowledge *his* power of delivering from all the punishment due to sin and transgression of every kind." As soon as I perceived this public decree, I repaired to Wittemberg, and on the 28th day of November, appealed from him to a general council. After this, the prisoner appeared to think that Cajetan was not a proper person to reconcile me to him, and he resolved to employ one more moderate and insinuating. Accordingly one Charles Miltitz, a Saxon knight belonging to the court of Rome, was delegated by him to make a second attempt to restore me. This new legate was therefore sent into Saxony, to present to Frederic the golden consecrated rose, and to treat with me about a reconciliation.

Q. Did not Cajetan make use of some very awful expressions to prove the power of the prisoner to pardon sin, &c.?

A. He did. He said, among many other absurd expressions, that "one drop of Christ's blood being sufficient to redeem the whole human race, the re-

maining quantity that was shed in the garden and upon the cross, was left as a legacy to the church, to be a treasure from whence indulgences were to be drawn and administered by the Roman pontiff"! The prisoner had published the same before in one of his decretals, when he was known by the name of Pope Clement VI., which is called, and that justly, for more reasons than one, *Extravagants*.

Q. Do you recollect what arguments Miltitz made use of to persuade you to return to the prisoner's authority?

A. I do. He first proceeded to demand of the elector that he would either oblige me to return to the obedience of the see of Rome, or withdraw his protection from me. But perceiving that he was received by the elector with a degree of coldness bordering on contempt, and that the cause for which I pleaded was too far advanced to be destroyed by the effects of mere authority, he had recourse to gentler methods. He loaded Tetzel with the bitterest reproaches, on account of the irregular and superstitious means he had employed for promoting the sale of indulgences, and attributed to this miserable wretch all the abuses I had complained of.

Tetzel, on the other hand, burdened with the iniquities of Rome, tormented with the consciousness of his own injustice and extortions, died of grief and despair. I confess I was so affected by the agonies of despair under which this unhappy rebel labored, that I wrote him a pathetic letter. And as I knew, in a degree, the freeness and fulness of our King's grace to pardon the vilest traitor upon earth, I endeavored, to the utmost of my power, to beseech him to be reconciled to our Lord the King. But it produced no good effect,

for as he lived, so he died, a great traitor to the government of Heaven. His infamy was perpetuated by a picture placed in the church of Penna, in which he is represented on an ass, selling indulgences to a deluded multitude.

This incendiary, being sacrificed as a victim to cover the Roman pontiff from reproach, Miltitz entered into particular conversation with me at Altenburg. He did not pretend to justify the scandalous traffic of indulgences, but requested me to acknowledge the four following things, — "1st, That the people had been seduced by false notions of indulgences; 2d, That I had been the cause of that seduction, by representing indulgences much more heinous than they really were; 3d, That the odious conduct of Tetzel alone had given occasion to these representations; and, 4th, That though the avarice of Albert, archbishop of Mentz, had set on Tetzel, yet that his rapacious tax-gatherer had exceeded by far the bounds of his commission." These proposals were accompanied with many soothing words and pompous encomiums on my character, capacity, and talents, and with the softest and most pathetic expostulations in favor of union and concord; all which he joined together with the greatest dexterity and address, in order to touch and disarm me; and at first, I must confess, it produced too much effect. But the result was, I refused to comply with his request, and the prisoner issued out a bull against me, dated the 15th day of June, 1520, in which forty-one pretended heresies, extracted from my writings, were solemnly condemned; all my writings ordered to be publicly burnt; I, on pain of excommunication, to confess and retract my errors within the space of sixty days, and cast myself upon the

clemency and mercy of the pontiff. I then resolved to show, in the most public manner, that I had withdrawn from the prisoner's authority, despised his papal thunder, and in future would own no other Sovereign but our Lord and everlasting King. I therefore, on the 10th day of December, in the year 1520, caused a pile of wood to be erected without the walls of the city of Wittemberg; and there, in the presence of a prodigious multitude of people of all ranks and orders, I committed to the flames both his bull that he published against me, and the decretals and canons relating to his supreme jurisdiction, as the pretended vicar of Christ.

By this act I designed to declare to the world that I was no longer a subject of the pope. For the man who commits to the flames the code that contains the laws of his sovereign, shows thereby that he has no longer any respect for his government, nor any design to submit to his authority. In less than a month another bull was proclaimed against me, bearing date the 6th day of January, 1521, by which I was expelled from the communion of the church of Rome, for having "insulted the majesty and disowned the supremacy of the" prisoner at the bar.

Such iniquitous laws, enacted against me, produced an effect very different from what the imperious pontiff expected. The Lord enabled me to wax more bold against his traitorous government; and the numbers who deserted his standard, and came over and professed allegiance to our beloved Sovereign, encouraged me yet more. The Lord stirred up others also, in different countries, to oppose the sovereignty of the prisoner, and the pillars of Babylon, his strong hold, began to tremble

ble. Several heralds were also engaged by our King to proclaim pardon to rebels who rejected Antichrist, and returned to their allegiance.

The emperor Maximilian I., having departed this life, and his grandson, Charles V., king of Spain, succeeding him, the prisoner took this opportunity of venting and executing his vengeance, as far as he could, on such as dared to call in question his power. He put the new emperor in mind of his character, as *advocate and defender of the church*, and demanded on me exemplary punishment. Frederic the elector, however, employed his interest with Charles, so far as to prevent any unjust sentence being pronounced against me till I was heard. I was therefore ordered to repair to Worms within twenty-one days, in order that my conduct might be examined, and decided upon in the public diet.

When I appeared before the emperor, princes, and assembly, I was desired to recant and retract what I had published, but which I absolutely refused, unless it could be proved that what I had written was contrary to the word of God. I insisted that I could prove that the pope of Rome and his general councils had frequently erred, and that grievously; and therefore it would be an ungodly thing in me, or any other, to assent to them, and depart from the Holy Scriptures, which could not err. Some attempted to persuade the emperor to violate his promise of protection to me, as Sigismund had done before to John Huss; but he would not. I therefore was permitted to depart, and the emperor gave me twenty-one days' protection on my way home. After my departure from the diet, I was condemned as an enemy to the *Holy Roman Empire*. The elector Frederic, who

saw the storm raising against me, used such precautions as he could to secure me from its violence. For this purpose he sent three or four persons, in whom he could confide, to meet me on my return from the diet, in order to conduct me to a place of safety, who, disguised by masks, executed their commission with the utmost secrecy and success. I was taken to the castle of Wartenburg, where I continued full ten months, and employed this involuntary leisure in translating the Scriptures into the Dutch language, and writing several works which I afterwards published.

I left this Patmos in the month of March, 1522, without either the knowledge or consent of Frederic, my protector, as I could not bear to be hid in the hour of danger. Having returned to Wittemberg, and translated some part of the Scriptures into the German tongue, it is almost incredible the sudden and blessed effects it produced, when circulated among the people. From the minds of many it extirpated, root and branch, the superstition, idolatry, and rebellion, scattered over the earth by the prisoner.

While the proclamation of the laws of our King produced wonders, the prisoner changed his name to Adrian VI. By this name he sent a legate to the diet assembled at Nuremberg, in the year 1522, to demand the speedy and vigorous execution of the sentence pronounced against me at Worms. The next year, the same demand was made by him in the most violent manner, by the name of Pope Clement VII. Frederic, elector of Saxony, died in the year 1525, and John, his brother, succeeded him. He immediately acted a decided part; for, being fully convinced that the authority of the prisoner was usurped, he rejected him and his superstitious laws.

One assembly met after another in Germany, which rather increased than checked the progress of the reformation. The prisoner, not meeting with the support he wished from the emperor Charles V., entered into a confederacy with the French and Venetians against that prince. Charles, though one of the prisoner's church or society, being greatly exasperated at his conduct, abolished the papal authority in his Spanish dominions, made war upon the pope in Italy, and laid siege to Rome in the year 1527. The prisoner, then Clement VII., was blocked up in the castle of St. Angelo, and exposed to severe but legal treatment; during which time the princes of the empire enjoyed some tranquillity.

After this, Charles made peace with the prisoner, and again supported him in rebellion; and, in an assembly held at Spires, in the year 1529, decreed it unlawful for any person to change or alter his religious government. This decree was justly considered as iniquitous and intolerable by the elector of Saxony, landgrave of Hesse, and others, who remonstrated, but in vain. They then entered a solemn *protest* against the decree and prisoner, on the 19th day of April; and from that day the appellation of *Protestant* has been given to such as protest against his vile authority.

At last, the famous council of Trent was proposed, and, after much altercation, assembled on the 13th day of December, 1545. The emperor and prisoner had mutually resolved the destruction of all who should oppose this council, and the meeting of the assembly was to be the signal for taking arms. Accordingly its deliberations were scarcely begun before armies appeared ready to deluge Germany in human gore.

Notwithstanding this, several princes publicly rejected the prisoner's authority, and his convention of rebels at Trent, and appeared in the field to defend their rights. Of the scenes of tumult and the calamities that followed, I can say but little; for, being sixty-three years of age, my Sovereign thought proper to withdraw me from the scene, while I was at Isleben, on the 18th day of February, 1546. Being superannuated, I have, from that day, lived upon a liberal pension of everlasting life, and have not seen the prisoner from that day to this.

Cross-examined by Mr. JESUIT.

Q. Did you not vow, as a monk, to observe celibacy?

A. I did, when I was ignorant of God and his laws.

Q. Do not all nuns solemnly vow the same?

A. They do; and when people have taken leave of their reason, they may promise any thing.

Q. Did you not marry contrary to your vow, and was not the woman you married a nun, who violated her oath to marry you?

A. I did marry contrary to my vows which I made when a stranger to my Lord the King; and I married a nun, so called, contrary to her vows. I had God's authority to marry, and the pope's to live a single life. When, therefore, I rejected the prisoner's usurped government, I rejected his laws; and when I became a subject of my Lord's kingdom, I rendered obedience to him.

Q. But did you not do it contrary to your oath?

A. I have before observed that I did it contrary to my monkish vows. I had also promised, as a

priest, to own the prisoner's rebellious authority; but can it be supposed, *because* a man has been reared in rebellion, ignorant of his lawful Sovereign, and a stranger to his laws, and has been made to vow or promise obedience to a tyrant, that he is always bound to remain a traitor all the days of his life? The laws and statutes of my Prince, as well as the laws of reason, justify the act I did.

Q. Where was your religion before you?

A. In the Bible, and in the hearts of all the faithful subjects of our Lord the King. Where was my religion before me! Attend to the witnesses that have been examined. They prove that God has, in all ages, had a people to serve him. Look also into the valleys of Piedmont, at the Waldenses, and ask popish writers themselves; they will tell you they were five hundred years before me, and some of them say that from the time of the apostles they were continued. And if there were no enemies to Antichrist before me, how came it to pass that he chained so many to the stake for heresy many centuries before I was born?

PHILIP MELANCTHON SWORN.

Q. Was you not once under the prisoner's authority?

A. I was, but, blessed be God, not now.

Q. Did you continue long in his service?

A. Till I was about twenty-four years of age. When about that age, I attended to hear Martin Luther dispute with Eckius, on the supremacy of the pope of Rome; and from that time I was so fully convinced that the prisoner's power was usurped, that I united with Luther, and we be*came intim*ate friends.

Q. Do you recollect any of the arguments brought by Eckius to support the prisoner's authority?

A. *All* his arguments were derived from the spurious and insipid decretals, which were scarcely of four hundred years' standing;* while Luther proved, to a demonstration, that the church of Rome, in the earlier ages, had *never* been acknowledged as superior to other churches, and combated that church (so called) and the prisoner, from the testimony of the Scripture, the authority even of those *Fathers* they pretend to venerate, the best ecclesiastical historians, and even from the decrees of the council of Nice itself.

Q. Do you remember the prisoner's sending the Dominican friars to sell his pardons?

A. I do. Some pardons were offered for sins impossible to be committed, and too shocking to be imagined; others, for sins future as well as past. Indulgences were often granted to whole fraternities, and sometimes for a thousand years or more. And among the relics exhibited to view, was a plume, said to be a plume of the wing of St. Michael the archangel. John Tetzel often shocked me with his awful blasphemies. He, in attempting to describe the efficacy of the indulgences he had to vend, said, that "Even had any one defloured the mother of God, he had from the pope (or prisoner) wherewithal to efface his guilt"! And he also boasted that "he had saved more souls out of hell by his indulgences, than St. Peter had converted to Christianity by his preaching." He also promised to all that would put ten shillings into the box which he carried about with

* Vide Seckendorff's Hist. of Luth.

him, license to eat white meats and flesh in Lent, and power to deliver what soul they would out of purgatory; and moreover full pardon for all their sins, however heinous. But if it was one jot less than ten shillings, he said it would profit nothing.

ULRIC ZUINGLIUS, *the Reformer of Switzerland*, sworn.

Q. Was you not once under the authority of the prisoner at the bar?

A. I was. I was called a canon of Zurich, and an archdeacon in Switzerland; but I began to manifest my public opposition to his government in the year 1519. I had, previous to that time, been led to suspect that the prisoner had usurped his authority, and was really a rebel in disguise; and afterwards I was satisfied that my suspicions were well founded. Soon after this, the prisoner sent into Switzerland an Italian monk, whose name was Samson, to carry on the same impious traffic of indulgences as Tetzel had done in Germany. I opposed the traitor Samson, and his master who sent him; and at last I had the satisfaction of seeing by far the greater part of Switzerland reject the authority of the prisoner at the bar.

WILLIAM, *Prince of Orange*, sworn

Q. Do you recollect the prisoner's conduct to the people in the Low Countries, and if it was ever computed how many were murdered by the duke of Alva?

A. I do. When they were liberated from his shackles by the preaching of the gospel, he took the most violent measures to reënslave them. For

this purpose he augmented the number of his rebellious bishops, established that horrid tribunal called the *Holy Inquisition*, and inhumanly tortured and murdered, by racks, gibbets, and fires, many thousands, besides those who perished by the sword. The duke of Alva himself boasted, that, in the Netherlands alone, within the space of a few years, he had despatched 36,000 souls, by the hands of the common executioner. The Jesuits, from their first institution to the year 1489, that is, between thirty and forty years, are computed to have put to death 900,000 Christians, who rejected the prisoner's authority. And in the space of scarce thirty years, the Inquisition destroyed, by various tortures, 150,000. One Saunders, a priest, confesses that an *innumerable* multitude were burnt throughout all Europe.

JOHN CALVIN, *the Reformer*, sworn.

Q. Are you not a Frenchman by birth?

A. I was born at Noyon, in Picardy, in France, on the 10th day of July, 1509. I was educated in the church of Rome, and ordained in her corrupt communion; but I rejected the prisoner's traitorous supremacy in the year 1534, when I was about twenty-five years of age.

Q. Did not the prisoner burn and destroy very many subjects of our Lord the King, in France, while you resided there?

A. He did. My heart bled to see the slaughter he made daily. I witnessed many of my friends, who were the blessed subjects of our King, daily committed to the flames by King Francis I., who acted as executioner for the prisoner; and, being filled with indignation against his awful and cruel laws and conduct, I was constrained to protest

against him. The excellent queen of Navarre more than once saved me from the fire. But at last I was obliged to fly from France into Switzerland, to escape the cruel persecution in my native country. I retired to Basil, where I published a book called *Christian Institutions*, which I dedicated to Francis I., with the design to soften the unrelenting fury of that prince against the Protestants. At Geneva, I was chosen to be the pastor of a Christian church, that professed obedience to the laws of Jesus, acknowledged him alone for their Head, and rejected the prisoner and all his rebellious orders of priests. With this church I continued till the year 1564, when I was called by our Sovereign from them into his kingdom.

Cross-examined by COUNSELLOR QUIBBLE.

Q. Do you think that the prisoner acted wrong when he put those to death who would not acknowledge his religion?

A. I certainly do.

Q. Did you not take an active part in the persecution of Servetus? and was you not accessory to his death?

A. I confess I did; and I then attempted to justify the act. This was one of the awful effects of being educated under the prisoner. I learnt this doctrine at Rome, and it made too deep an impression upon a mind which was too much beclouded with popish error. I knew not what spirit I was of. It was too much the prevailing opinion of all parties at that time, that incorrigible heretics ought not to live; and I was led astray. Servetus was certainly a violent enemy to the doctrines of the Trinity, and of the deity and atonement of Jesus Christ. His positions were singu-

larly daring, and his language grossly indecent on these subjects. I therefore thought that it might lead some to conclude that I gave encouragement to rebellion, though I rejected the usurped authority of the pope of Rome, if I did not give my sanction to his punishment. But I was evidently wrong.

PETER MARTYR, *of Naples*, sworn.

Q. Did not the prisoner at the bar endeavor to introduce his office of Inquisition into the city of Naples?

A. He did. After the reformation begun by Luther, it pleased the Lord to enable me and one Bernard Ochino to testify publicly against the enormity of the reigning superstition, and the papal yoke. A number, of all ranks and orders, now began to express their aversion to the prisoner's treasonable conduct; and he, to put a stop to the progress of the reformation, let loose upon these pretended heretics his bloody inquisitors, who spread the mark of their usual barbarity through the greatest part of Italy. But the terrors of the Inquisition could never penetrate into the kingdom of Naples. Nor could either the authority or entreaties of the Roman pontiff engage the Neapolitans to admit within their territories either a Court of Inquisition, or even visiting inquisitors.

AUGUSTINE CASAL, *Preacher to Charles V.*, sworn.

Q. Did not you, and several others that were once connected with the prisoner at the bar, as priests, attend the emperor Charles V.?

A. I did. I was brought by Charles V. into Germany, to combat the pretended heresy of Lu-

ther; but I propagated, on my return, the very doctrines I set out to oppose. Several others, also, who accompanied the emperor, did the same; —Constantine Pontius, his confessor; the learned Egedius, whom he had nominated to the bishopric of Tortosa; Bartholomew de Caranza, a Dominican, who had been confessor to King Philip and cruel Queen Mary, with above twenty more. After this, Charles V. abdicated the throne, and retreated to spend the remainder of his days in retirement, in the year 1557. He evidently saw the folly of vindicating the prisoner's authority; and after he had withdrawn from the busy scenes of public life about two years, he died, and was supposed to die a Protestant. No sooner was the breath of this monarch gone, but I and the persons before noticed were put into the Inquisition, and all committed to the flames, or delivered over to death in other forms equally terrible to nature.

DENNIS RENIX, *Martyr in France*, sworn.

This witness said that he had lived at Melde, in France, for several years; that he knew the prisoner well; that he saw a number of Protestants burnt and tortured; that one Jo de Roma, a monk, who was commissioned to examine Lutherans, among other horrible means to torment them, used to take the most pleasure in filling boots with boiling grease, and putting them on their legs, and tying them on the back on forms, with their legs hanging over a small fire while he examined them; that among the multitudes that were burnt, was a bookseller, for selling a Bible; that upon a complaint made to the council, that the judges suffered heretics to have their tongues, a decree was made that all who were burnt should have their tongues

cut off unless they recanted at the fire, which was afterwards strictly observed; that, being himself a great enemy to the prisoner and his government, and having publicly testified against his mass, he was taken by his orders, in the year 1558, and chained to a stake to be burnt by a slow fire; and that the prisoner, then known by the name of Pope Paul IV., did suppose that he was burnt to death.

And deponent further said, that one John Clark, having written on paper that the prisoner was Antichrist, and his pardons treasonable, and having broken some images to pieces, was first whipped three days, and burnt in the forehead; that afterwards, at Mentz, he was taken to the place of execution, where he was tortured in the most cruel manner; that his right hand was first cut off, then his nose was torn from his face with sharp pincers, and further dismembered while he stood at the stake to be burnt by order of the prisoner.

ADMIRAL GASPER DE COLIGNY, *who suffered in the Massacre of Paris*, sworn.

Q. Were you at Paris, on the eve of the 24th day of August, or St. Bartholomew's day, 1572?

A. I was.

Q. Was there not a dreadful massacre at Paris, that night, of many thousand Protestants, by order of the prisoner?

A. There was. It is an event well known in history, and perhaps the blackest upon record.

Q. Will you relate to the Court what took place on that night?

A. The Almighty having been pleased to cause the proclamation of his gospel to be made in France, many were led to discover the usurped authority of the prisoner, and acknowledge our

Sovereign Lord the King; when the prisoner, according to the tyrannical laws of his kingdom, caused a general slaughter to take place; and almost in every town and village were fires kindled, gibbets erected, and tortures prepared for such as presumed to call in question his being the vicar of Christ and prince of the apostles. Previous to the reign of Charles IX., the prisoner had employed as his common executioners three kings of France, — Francis I., Henry II., and Francis II., — who were very active at this awful work. Charles was early trained to this shocking employment, and for cruelty, hypocrisy, bigotry, and every savage property, could scarcely be equalled by any of the inhabitants of the infernal mansions. He was one of the prisoner's pets.

In his reign, in addition to all the dreadful decrees against his peaceable Protestant subjects, an edict was published, in July, 1562, declaring it lawful to kill *all* the *Huguenots*, wherever any could be found. This decree was read publicly in every parish, on every Lord's day, and innumerable multitudes were slain.

Three civil wars succeeded each other. At last, the court pretended to grant the Protestants a very advantageous peace in the year 1570, and a match was concluded between Henry,* the young king of Navarre, a Protestant, and the French king's sister. The heads of the Protestants were invited to celebrate the nuptials at Paris, with the infernal view of butchering them all, if possible, in one night. The queen of Navarre, who had visited Paris in order to be present at her son's marriage, was taken ill, and died, as it was afterwards suspected, by being poisoned, she being

* Afterwards the celebrated Henry IV.

supposed a heretic. A few days after, I was wounded by a musket ball whilst walking the streets; but such were the professions then made of union and affection, that none suspected the design. Charles immediately visited me, and wept when he saw how I was wounded; he expressed the greatest sorrow on my account, and vowed the greatest vengeance on the assassin. He offered me a part of his own guards, who, under the pretext of protecting me, were to admit at midnight the remainder into my chamber to murder me.

Exactly at midnight, on the eve of St. Bartholomew, (so called,) 1572, the alarm bell was rung in the Palais Royal, as the signal of death. About five hundred Protestant barons, knights, and gentlemen, who had come from all parts to honor the wedding, were among the rest barbarously butchered in their beds. The gentlemen, officers of the chamber, governors, tutors, and household servants of the king of Navarre, and prince of Condé, were driven out of their chambers where they slept, in the Louvre, and, being in the court, were massacred in the king's presence. The slaughter was now general throughout the city, and, as Thuanus writes, "the very channels ran down with blood into the river." * This was, however, magnified as a glorious action; and the king, who was one of the most active murderers, boasted that he had put 70,000 *heretics* to death.

It is scarcely possible that it can even be supposed that I can describe the horrors of that Sunday night. I might quote the words of a French author, who wrote the History of France

* Vide Thuan. Hist. lib. 52, 1572, tom. 2, fol. 281, Geneva, 1620.

from the reign of Henry II. to Henry IV., and say, "How strange and horrible a thing it was, in a great town, to see at least 60,000 men, with pistols, pikes, cutlasses, poniards, knives, and other bloody instruments, run, swearing, and blaspheming the sacred Majesty of God, through the streets and into houses, where most cruelly they massacred all whomsoever they met, without regard of estate, condition, sex, or age."

"The streets paved with bodies cut and hewed to pieces; the gates and entries of houses, palaces, and public places, dyed with blood; shouting and hallooings of the murderers, mixed with continual noise of pistols and calivers discharged; the pitiful cries and shrieks of those that were murdering; slain bodies cast out of the windows upon the stones, and drawn through the dirt; strange noise of whistlings, breaking of doors and windows with bills and stones; the spoiling and sacking of houses; carts, some carrying away the spoils, and others the dead bodies, which were thrown into the River Seine, all now red with blood, which ran out of the town and from the king's palace." While the horrid scene was transacting, many priests ran about the city, with crucifixes in one hand and daggers in the other, to encourage the slaughter.

A band of ruffians soon rushed into my chamber, while I was upon my knees supplicating my King. Immediately they (did what they called) despatched me, while the young duke of Guise waited at the door in expectation of receiving my head to present it to the inhuman king and his brutal mother. To those who are unacquainted with the power of our King, my testimony may appear incredible, when I affirm that my head was

really severed from my body, and, after being presented to the king and his mother, she sent it embalmed to Rome, as a present to the prisoner and the cardinal of Lorraine. Not satisfied with what they had done to me, they proceeded to deprive me of some of the members of my body, after which I was dragged through the streets of the city for three days, and then hung up by my feet to a gibbet at Montfaucon. The general opinion now in France was that I was dead, and I am certain the prisoner had no idea of seeing me alive again.

He now gave Charles IX. public thanks for his infernal work. He ordered the most solemn rejoicings at Rome. He sung *Te Deum*, and presumed to give the Almighty public thanks for this victory. He also issued forth a bull for a jubilee to be observed throughout the kingdom of France on the 7th day of December, 1572, as a particular day of great and unusual joy for what he called the happy success of the French king against his heretic or Protestant subjects. He also exhorted Charles to pursue *this salutary and blessed enterprise*, and fall upon them who called in question his usurped supremacy. This cruel slaughter brought on a fourth civil war. A fresh peace was concluded, in the year 1573, with the Protestants; yet a fifth war broke out the next year, when Charles IX., stained with the blood of thousands of his subjects, which called for vengeance, was seized by order of our Sovereign, by one of his officers, named Mr. Death, and from that time has been detained a prisoner in the fiery cell, under the charge of the keeper of the black gulf. He left no issue on earth.

Cross-examined by COUNSELLOR QUIBBLE.

Q. You are the first man I ever heard speak after he lost his head.

A. Although I may be the first man that you have heard speak after his head has been severed from his body, I am not the first that has appeared as a witness after being slain. John, the beloved servant of our King, declares, and this Court knows it to be a fact, that those who "were slain for the word of God, and the testimony which they held," not only spake after, but spake with a loud voice, and applied to our Lord for judgment against their murderers, and were graciously heard.* And he also testifies that *he saw* on thrones such as were, like me, really beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, Antichrist, or his image;† and that they lived and reigned afterwards with our Sovereign King. For my own part, I declare that I have enjoyed more real life from the day I was beheaded than ever I did before.

FATHER PAUL sworn.

Q. As you wrote the History of the Council of Trent, will you relate to the Court what you know of the prisoner, and some of the proceedings of that rebellious assembly?

A. The council of Trent was first summoned by the prisoner under the name of Paul III. It first met on the 13th of December, 1545, and continued about eighteen years. Previous to the opening of it, the prisoner proclaimed a jubilee at Rome, promising pardon of all sins, to all who prayed for the council, confessed their sins, went in procession, and fasted three days. The coun-

* Rev. vi. 9—11. † Rev. xx. 4.

cil was opened by the legate Monte, who sung the Mass of the Holy Ghost. Previous to the meeting of this council, the prisoner, by his base conduct, had caused many in Germany and other parts of Europe to reject his authority. By the name of Urban II., about the year 1100, he first set up the money-making trade of vending indulgences, and by the name of Leo X., in 1517, he acquired immense sums from all Europe. Leo, however, divided the profits with his sister Magdalene, the wife of Cibo, bastard of Innocent VIII., by reason of which Leo was made a cardinal when he was only fourteen years old. Leo gave his sister all the profits arising from indulgences in Saxony and a part of Germany, and she set them up to sale to the highest bidder. The pardon-mongers collected immense sums from every nation they were sent to, as appears by one Friar Samson, who collected 120,000 crowns among the Swiss only.

The prisoner, having changed his name to Adrian VI. in the year 1522, and to that of Clement VII. in 1524, and to Paul III. in 1534, created his illegitimate son, Peter Aloisius, duke of Parma and Placentia, and a son of his, a cardinal, at the age of fourteen. A son of his illegitimate daughter Constanza was also made another; and his conduct was such, that he was detested by every honest man. His bastard Peter was assassinated in his own palace two years after. In the year 1549, he gave up the name of Paul III., in a violent fit of passion, and assumed that of Julius III., when he sent cardinal Pole as his legate into England, to restore Great Britain to his authority, bloody Queen Mary having ascended the throne. This darling of the prisoner, within one year,

burnt one hundred and seventy-six persons of quality, and others who rejected his authority. To please him, she also dug up bodies out of their graves, after being buried for years. Many also were burnt in France, by the prisoner's orders. He commissioned the king to grant to Diana Valentina, his mistress, all the goods confiscated for heresy. This covetous harlot required the death of multitudes to support her in her abominations as a true daughter of the church.

The prisoner, having for a few days only assumed the name of Marcellius II., changed it to Paul IV. He then presumed to absolve England from the crime of rejecting his supremacy in the reigns of Henry VIII. and Edward VI.; after which he wrote to his own pet, Mary, for the Peter's pence, and the restoration of land that he claimed as St. Peter's property. He told the people of England, that "they could not hope that St. Peter would open heaven unto them so long as they usurped his goods upon earth;" and thus duped them out of a great deal of money. He also created a number of cardinals, contrary to his most solemn oath; and, when reminded of it in the conclave, he declared it heresy to suppose that the pope could be bound, or bind himself.

Notwithstanding the infamous conduct of the fathers * who composed the council of Trent, and the prisoner, he presumed to declare that the council was guided by the Holy Ghost; so that a blasphemous proverb was generally used, "that the council of Trent was guided by the Holy Ghost sent hither from time to time in a cloak-bag from Rome." I have taken notice of the laws this council made, though some of them are too

* *Trent* was the rendezvous for prostitutes from every quarter *during the sitting* of the council.

absurd for any meaning to be attached to them, and therefore the prisoner prohibited any other than he should choose. But he clearly decreed himself to be the vicar of Christ; his church the only true church; the doctrine of transubstantiation; merit of good works; purgatory; invocation of saints; veneration of images; seven sacraments; his power to grant indulgences, to anathematize heretics, and to lay a prohibition on the use of the Scriptures; and that every thing decreed and declared by the council of Trent should be believed. He also prohibited, by the name of Pius IV., the annotations on the New Testament written by Erasmus, which he had sanctioned by the name of Leo X. His inquisitors also made out a list of books to be condemned with their authors; and even prohibited all books printed by sixty-two printers to be read, whether good or bad. The prisoner was known by five different appellations during the time the council sat.

Q. Do you know how many Protestants the prisoner put to death in the Netherlands?

A. Yes. In a very short time he hanged, burnt, buried alive, and beheaded, 50,000.

Cross-examined by Mr. EQUIVOCATOR.

Q. Are you not a priest?

A. I am; but it is well known that I was never fully reconciled to the prisoner's authority.

Q. On your oath, were you promised pardon in consideration of giving evidence?

A. I gave my testimony voluntarily. I was never promised pardon for so doing.

WILLIAM TINDAL sworn.

This witness said that he was born in Wales; that he wished to translate the Bible into the Eng-

lish tongue, but was prevented in England; that he went over into Germany, and there translated, first the New and afterwards the Old Testament, which, being sent over into Great Britain, produced much good; that, in consequence of his publishing the word of God, the prisoner and his hireling bishops thirsted for his blood; that, during the reign of Henry VIII., one Henry Philips was sent to seize him at Antwerp; that he was imprisoned, tried, and condemned; and that, in the year 1536, he was chained to a stake at Filford, and burnt (as was supposed) to death.

THOMAS BENNET, *Schoolmaster of Exeter*, sworn.

Q. Did not the prisoner attempt to kill you in the reign of Henry VIII.?

A. He did. I wrote some papers, which I placed on the doors of the cathedral and other churches, saying, that "the pope is Antichrist, and we ought to worship God only, and no saint." This gave great offence to the priests under the prisoner's government, and they, by his authority, proceeded to curse the author, with bell, book, and candle. The priest who was to pronounce the curse being in the pulpit, clothed in white, and the friars and monks standing about him, a cross was held up, with candles fixed on it, when he pronounced the following words: "By the authority of God the Father Almighty, and the blessed Virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse and bann, commit and deliver to the devil of hell, him or her, whomsoever he or she be, that have, in spite of God, and of St. Peter, whose church this is, in spite of all holy saints, and in

spite of our most holy father the pope, God's vicar here on earth, and in spite of the reverend father in God, John, our diocesan, and the worshipful canons, masters, priests, and clerks, which serve God daily in this cathedral church, fixed up with wax such cursed and heretical bills, full of blasphemy, upon the door of this and other holy churches within this city.

"Excommunicate be he, she, or they, plenarily, and delivered over to the devil, as perpetual malefactors and schismatics. Accursed they be, and given body and soul to the devil. Cursed be they, he, or she, in cities and towns, in fields and ways, in houses and out of houses, and all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do beside.

"We separate them, him, or her, from the threshold, and from all the good prayers, of the church, from the participation of the holy mass, from all sacraments, chapels, and altars, from holy bread and holy water, from all the merits of God's priests, and religious men, and from all their cloisters, from all their pardons, privileges, grants, and immunities, which all the holy fathers, popes of Rome, have granted to them. And we give them over utterly to the power of the devil, and let us quench their souls, if they be dead this night, in the pains of hell-fire, as this candle is now quenched and put out." [And with that he put out one of the candles.]

"And let us pray to God, if they be alive, that their eyes may be put out, as this candle-light is." [Here he put out another candle.] "Let us pray to God and our Lady, and to St. Peter and St. Paul, and all holy saints, that all the senses of their

bodies may fail them, and that they may have no feeling, as now the light of this candle is gone," [putting out the third candle,] "except they, he, or she, come openly now, and confess their blasphemy, and by repentance, as in them shall lie, make satisfaction unto God and our Lady, St. Peter, and the worshipful company of this cathedral church."

Q. How did you act after you heard this anathema pronounced?

A. I wrote other papers, till I was apprehended, when I confessed myself to be the author, and that I would do the same to discover Antichrist, or the pope, who wasted the church of God. After refusing to recant, I was condemned to be burnt, delivered over to the sheriff of Devonshire for execution, and in Livery-dale without Exeter, I was chained to the stake.

Several martyrs, who suffered in England during the reign of Queen Mary I., were now introduced into the court to give their evidence against the prisoner. Only a few were examined.

JOHN ROGERS sworn.

Q. Were you the first person in England who suffered by fire during the reign of Queen Mary?

A. I was. Mary was employed by the prisoner at the bar as his common executioner in England, and she made a greater proficiency in kindling fires to burn her Protestant subjects than any other hangman before her time.

Q. In what year did she begin her reign?

A. In the year 1553. On the death of Edward VI., Lady Jane Grey had been proclaimed, agreeably to the request of Edward; but Mary, who,

by intrigue and flattery, first drew the county of Norfolk to support her claim, soon obtained the crown. She then cut off the head of Lady Jane, and her husband, Lord Guilford Dudley. Having established herself on the throne, she proceeded, like a female fury, to reëstablish popery. Cardinal Pole was restored, and introduced to both houses of parliament as the pope's legate, and addressed them upon the occasion. The parliament, after this, drew up a petition acknowledging their sorrow for having rejected the prisoner's authority, requesting to be pardoned for their offences, and restored into the bosom of the church of Rome.

This petition being delivered to the cardinal, he gave them absolution in these words: "We, by the apostolic authority given unto us by the most holy lord, Pope Julius the Third, Christ's vicegerent on earth, do absolve and deliver you, and every of you, with the whole realm and dominions thereof, from all heresy and schism, and from all judgments, censures, and pains, for that curse incurred; and, also, we do restore you again to the unity of our mother the holy church." The report of this coming to Rome caused great joy. The prisoner published a bull for a jubilee, and went in procession to manifest the pleasure he felt on this occasion. He then delegated Mary to be his agent in England to put to death such as rejected popery, and I and many others were dragged to prison.

Q. Was you not once one of his priests?

A. I was. I was educated at Cambridge, but, being chosen chaplain to the factory at Antwerp, I became acquainted with Tindal and Coverdale, who were translating the Bible. Through their

instrumentality, by the word I assisted them to translate, I was led to see the vile conduct of the prisoner, and to reject his authority. After this I married, and travelled into Saxony, and preached the gospel of Jesus Christ for some years. Upon the accession of King Edward VI., I came into England, and was appointed a prebend of St. Paul's, where I was stationed on the return of popery. On a complaint being made that I preached the doctrines of the reformation, I was cited before the prisoner's bishops, and condemned as a heretic. During my confinement, I drew up an answer to the charges brought against me, and vindicated the doctrines of the atonement and justification by the imputed righteousness of Christ.

After undergoing the ceremony of degradation, I was conducted to the flames in Smithfield. My wife, with her ten children, and myself, requested an interview with each other before I was chained to the stake; but so little of the milk of human kindness did my enemies possess, that our united request was not granted. I was chained to the stake, and the flames were kindled round me, which continued to burn till I was delivered out of their sight. This was in the year 1555.

LAWRENCE SAUNDERS, WILLIAM PIGOT, STEPHEN KNIGHT, THOMAS TOMKINS, THOMAS HAWKES, JOHN LAWRENCE, and WILLIAM HUNTER, being sworn, said that they were all chained to separate stakes, and burnt by order of the prisoner. Lawrence affirmed that, when he was brought to Colchester to be executed, his legs being so worn by heavy irons in prison, and his body so weak, he was obliged to be carried in a chair to the stake, *and the* fire kindled round him sitting.

ROBERT FARRAR, bishop of St. David's, and RAWLINS WHITE, a fisherman, both of Wales, were next examined. They proved that they suffered in like manner by the prisoner's orders.

A pile of iron chains was now produced to the Court, which had been used by the prisoner, to bind the witnesses and others to stakes.

ROWLAND TAYLOR, vicar of Hadley, in Essex, being examined, affirmed that he was cited before the bishop of Winchester, whose name was Stephen Gardiner, and who, next to Bonner, was one of the prisoner's most active and cruel executioners; that he was sent up to London to the queen's bench prison, and, after repeated examinations, was condemned to be burnt as a heretic; that he was sent down to his parish to be executed; that, as he entered Hadley, the streets were lined with his old parishioners, who, in general, manifested their sorrow on his account; that at Aldham Common, the place of execution, he addressed the spectators, saying, "I have taught you nothing but God's holy word, and am come hither to seal with my blood those doctrines of the gospel I have delivered unto you;" that, being chained to the stake, and the fire kindled, he was burnt till he was delivered out of the fire, and left nothing but a few ashes, which led the prisoner and others to suppose that he was dead.

BISHOP LATIMER sworn.

Q. Did not the prisoner attempt to burn you?

A. He did. Upon the accession of Mary, I, with Bishop Ridley and Archbishop Cranmer, was sent to the Tower, and from thence to Oxford, to dispute with twelve men under the prisoner's government, selected from Cambridge and Oxford.

When the disputation was ended, we were brought as prisoners on a stage, and asked, "whether we would persist in our opinions, or recant." We all affirmed that we would persist, and were then condemned as heretics to be burnt, but our execution was suspended for some time.

Q. Was Nicholas Ridley, the bishop, chained to the same stake with you?

A. He was. We were both chained together at one stake in Oxford. I was then about fourscore years of age, and my infirmities were much increased by the severity of my confinement; yet as my day was, so strength was given. Having long since declined my ecclesiastical dignity, I appeared at the stake without any clerical habit. Ridley and I embraced and encouraged each other at the stake; he said to me, "God will either assuage the fury of the flames, or enable us to endure it." And so he did. The fagots being kindled, I was soon taken in a fiery chariot to my King; but Ridley was delayed for some time longer, when he was mercifully delivered in like manner.

Bishop Ridley, being examined, confirmed the testimony of the last witness.

Cranmer, *Archbishop of Canterbury*, sworn.

Q. Did not the prisoner condemn you?

A. He did; but I suffered for a long time in confinement before he attempted to execute the sentence. I was also so weak, that, one day, by threats and promises, I was persuaded to sign my recantation, though not the one published by cruel Bonner. This, however, availed me nothing. "The tender mercies of the prisoner are

cruel." I was required to ratify my recantation publicly, and then to die for heresy. Being called upon to address the people in St. Mary's church, Oxford, my enemies were thunderstruck at hearing me express my sorrow for my apostasy and weakness, and declare the pope to be Antichrist, and that I would first burn my unworthy right hand that signed the recantation.

Immediately a violent clamor ensued, and I was hurried to the place of execution. A fire being kindled round me, I held my right hand in the flames till it was burnt, repeating, "This unworthy hand! this unworthy hand!" and calling upon the Redeemer in the words of Stephen, "Lord Jesus, receive my spirit," when I was rescued out of their hands. This was on the 14th day of February, 1556, at Oxford.

GEORGE MARSH affirmed that, by order of the prisoner, he was burnt at Westchester; ROBERT SMITH, that he was burnt at Uxbridge; THOMAS WHITTLE, that he and six more were burnt in one fire at Smithfield, on the 27th day of January, in 1556. ANNE ALBRIGHT said that she and three other women, and one man, were burnt at two stakes and one fire, at Canterbury, the 31st day of January; JOAN TRUNCHFIELD and AGNES POTTER, both married women, that they were burnt at Ipswich; ROBERT DRAKE, that he and five more suffered at one fire in Smithfield, on the 23d day of April in the same year; CATHARINE HUT, that she and two other women were treated in like manner at the said place; THOMAS DROWRY, a blind boy, that he and one THOMAS CROKER were burnt at Gloucester; RALPH JACKSON, that he, ten men, and two women, in all thirteen, were, by

the prisoner's order, burnt together in one fire at Stratford, near London, on the 27th day of June; that, the dean of St. Paul's having declared, in a sermon he preached after their condemnation, that they held as many different opinions as persons, they drew up and signed a declaration of their faith, part of which declared, "that the see of Rome was the see of Antichrist, the congregation of the wicked, whereof the pope is head, under the devil."

Upwards of two hundred other witnesses were in court, who were martyred in the reign of Queen Mary; but the Attorney-General said that, as it was not necessary to examine them to prove the guilt of the prisoner, he would only bring forward one witness to prove the number that were burnt during her short but cruel reign.

Mr. HISTORICAL TRUTH again examined.

Q. Do you recollect how many were burnt during the reign of Queen Mary?

A. I do. She burnt 1 archbishop, 4 bishops, 21 ministers, 8 gentlemen, 84 artificers, 100 husbandmen, servants, and laborers, 26 wives, 20 widows, 9 unmarried women, 2 boys, and 2 infants; one of them was whipped to death by Bishop Bonner, and the other, springing out of the mother's womb from the stake, as she burned, was thrown again into the fire. Several died in prison, and many were otherwise cruelly treated.*

Q. Were these burnt by the prisoner's orders?

A. Yes. He not only presumes to put to death those whom he calls *heretics*, but his bishops take an oath, that heretics, schismatics, and rebels to

* Vide Guthrie's Gram., England.

the holy father, (or the prisoner,) they will resist and persecute.

One of his annotations on the New Testament says, "Protestants foolishly expound it (i. e. *Babylon*, noticed in Rev. xvii. 6) of Rome, for that there they put heretics to death, and allow of their punishment in other countries. But their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall answer."*

SIR JOHN TEMPLE sworn.

Q. Did you write the History of the Rebellion in Ireland in 1641?

A. I did. It was printed in Dublin.

Q. Do you believe that the prisoner was the ringleader of that rebellion?

A. He certainly was. His own bulls show that he was deeply concerned in that dreadful insurrection. When he was known by the name of Urban VIII., he publicly, by a bull, promised to reward the Catholics of Ireland with a plenary indulgence, and remission of all their sins. I can repeat a part of the bull in his own words; they are as follows: "Urbanus Octavus, &c. Having taken into our serious consideration the great zeal of the Irish towards the propagating the Catholic faith, and having got certain notice, how, in imitation of their godly and worthy ancestors, they endeavor, *by force of arms*, to deliver their thralled nation from the oppression of the *heretics;* and gallantly do in them that lieth to *extirpate* and *totally root out* those workers of iniquity,

* Rhemish Translation, Rev. xvii. 6.

who, in the kingdom of Ireland, had infested the mass of *Catholic purity* with the *pestiferous leaven* of their *heretical* contagion; — we, therefore, being willing with the gifts of those spiritual graces, whereof we are ordained the *only disposers* on earth, and by virtue of that power of *binding* and *loosing* of *souls* which God was pleased to confer upon us, to all and every one of the faithful Christians in the aforesaid kingdom of Ireland, now and for the time militating against heretics, do grant a full and plenary indulgence, and absolute remission of all their sins; desiring heartily all the faithful in Christ now in *arms*, to be partakers of this most *precious treasure*.

"*Dated at Rome, in the Vatican of St. Peter's Palace, May 25th, 1643, in the 20th year of our Pontificate.* A. M. MARALDUS." *

He also wrote to the rebel O'Neal, October 18th, 1642, and to the popish clergy and nobles of Ireland, to the same effect.

Q. Were many murdered in the year 1641?

A. Yes, many thousands, in a cruel manner.

Mr. HUME, *the Historian*, sworn.

Q. Do you recollect how many are supposed to have been killed in the Irish massacre?

A. "By some computations, those who perished by those cruelties are made to amount to 150, or 200,000; by the most moderate, and perhaps the most probable, accounts, they must have been near 40,000." †

The CLERK OF THE CROWN then read extracts from several examinations taken by virtue of com-

* Vide Trial of Lord M. Guire for high treason.
† Hume's Hist. of England, vol. vi.

missions under the great seal of Ireland, recorded in the archives of Dublin, and in possession of the clerk of the council.

Dr. Maxwell, the deponent, said that the rebels confessed to him that they killed, one morning, in the county of Antrim, 954 persons, and 1100 or 1200 more in the said county. Owen Frankland and others said that above 1000 were drowned in one river, in the county of Armagh; many others murdered; 50 at Blackwater church. William Blundell was drawn by the neck up and down Blackwater, and three weeks afterwards he and his wife and 7 children were drowned. A wife was compelled to hang her husband. 22 Protestants were put into a thatched house at Kilmore, and burned; 1500 murdered in three parishes; 300 stripped naked, and put into the church at Loughgall, and above 100 murdered. John Gregg was quartered alive, and his quarters thrown in the face of his father, who was afterwards quartered in the presence of his wife. 500 were murdered at Armagh, besides 48 families near it. 18 Scotch infants were hanged on clothiers' tenter-hooks in the county Tyrone, and 140 women killed by two rebels, 45 by one woman, 316 at Dungannon, 300 in their way to Colerain, and 400 drowned in the said county. At Sligo, the Protestants being all taken to jail, at midnight they were stripped naked, and two butchers hired to kill them all with axes, &c. The White Friars who employed the butchers afterwards pretended with holy water to purify the river from the stain of heretics' blood. In most counties nearly all the English that could be taken were murdered; at Kilkenny 7 were hanged, and one Irishman because he was taken in their company. At the

same and other places, men and women were stripped naked; but some covering themselves with straw, it was set on fire by the rebels. 22 widows and others, in the King's county, covered themselves with straw, which was fired. Many who escaped died naked, and some with children in their arms, by the frost and snow. Women who were pregnant were killed in a manner too indecent and shocking to relate. Leiu Maxfield was dragged out of his bed, raving in a burning fever, and murdered. His wife also, who was in labor, was stripped naked, and drowned in the River Blackwater, the child half born.

The ATTORNEY-GENERAL, after the examination of a very considerable number of respectable witnesses, observed that many more might be called, who would not only prove the prisoner to be the promoter of the rebellion of 1641, but also of those of 1798 and 1803. But he considered it altogether unnecessary. Some of the shocking barbarities were accompanied with circumstances too cruel and indecent to be noticed here. They are, however, printed in several books.

The last witness was now called, to prove that the prisoner did presume to appoint places of refuge for murderers, thieves, &c.

KING EDWARD THE CONFESSOR sworn.

Q. Do you know whose hand-writing this is?

[A paper produced to this witness.]

A. I do. I wrote it by order of the prisoner.

[It was read by the Clerk of the Crown.]

"Edward, by the grace of God, king of Englishmen. I make it to be known by all generations of the world after me, that, by special com-

mandment of our holy father Pope Leo, I have renewed and honored the holy church of the blessed apostle St. Peter of Westminster. And I order and establish forever, that what person, of what condition or estate soever he be, from whence ever he comes, or for what offence or cause it be, flying for his refuge into the said holy place, he be assured of his life, liberty, and limbs. And over this, I forbid, under pain of everlasting damnation, that no minister of mine, or my successors, intermeddle them with any goods, lands, or possessions, of the said persons taking the said sanctuary. For I have taken their goods and *livelode* into my special protection. And therefore I grant to every and each of them, inasmuch as my terrestrial power may suffice, all manner of joyous liberty. And whoever presumes or doth contrary to this my grant, I will that he lose his name, worship, dignity, and power; and that with the great traitor Judas, that betrayed our Saviour, he be in the everlasting fire of hell. And I will and ordain, that this my grant endure as long as there remaineth in England either love or dread of Christian name."

Q. Did many thieves, murderers, and other scandalous characters, occupy this building?

A. They did, till they were so very numerous that I was obliged to build a new church on the north side for their use, which was dedicated to St. Margaret.*

The evidence here closed on the part of the prosecution.

COUNSELLOR QUIBBLE. My lords and gentlemen of the jury, — I, as the assigned counsel for

* Vide Maitland's Hist. London, vol. ii. p. 1328.

the prisoner at the bar, feel it my duty to make such a defence as the nature of the charge and evidences will admit. I am not under the necessity of making a long statement in the defence of the prisoner, and therefore shall not trouble the Court and jury. Gentlemen of the jury, — You will studiously endeavor to banish from your minds every extraneous matter you may have heard that does not come within the charge preferred against my client; and *only* consider the evidences that have been given on the part of the prosecution. With respect to any question of law in this case, I yield to the learned lords on the bench; and as to matters of fact, they are solely for the determination of you, gentlemen of the jury, who are the sole judges of the testimony you have heard from the witnesses.

The charge against the prisoner at the bar is high treason, compassing the death of the King, and promoting rebellion in all the earth. He also stands charged with divers murders in several countries; to wit, in Paris on the 24th of August, 1572, and in England, Ireland, Scotland, and other places. The evidence which we have to produce is evidence of an *alibi*, viz., that the prisoner was not at Paris on the 24th of August, 1572, nor in England, nor Ireland, nor Scotland, when these murders were committed. Should the evidence that will be produced raise in your minds, gentlemen of the jury, any doubt of the prisoner's guilt, you will of course acquit him; for where there is a doubt on the mind of a jury, it is better that five hundred guilty persons should escape punishment, than that one innocent man should suffer. You will also consider, gentlemen, that your verdict of guilty may place him in a *premature* grave.

There are circumstances I am here compelled to notice, that some of the evidences against the prisoner are the evidences of common informers. Who were Luther, Calvin, and others, that are called *reformers?* Were they not once priests? Were they not once connected with the prisoner? They violated their oaths when they deserted his church, and the testimony of such should be doubted. Gentlemen of the jury, the unfortunate gentleman at the bar has seen much better days. His situation really calls for pity, and not vengeance. He has been a great sufferer of late. His influence is much reduced. He has been made a complete tool of; and his power is crushed almost to nothing. I am addressing you, gentlemen, as sensible and dispassionate men, and therefore I look up with confidence to you, to give a verdict in favor of my unfortunate client. We shall now call some witnesses as to the character of the prisoner; and the evidences he has, by means of his friends, been able to produce in his favor, will be weighed by your humanity.

Witnesses on behalf of the Prisoner.

Mr. HATE CONTROVERSY was first examined. He said that he had some knowledge of the prisoner; that he thought him an honest man; that he never differed with him, or liked people to fall out about religion. On cross-examination, he confessed he knew him only by name.

THUANUS said that he wrote several books; that he took notice of the Waldenses, and of the Parisian massacre; that, to his knowledge, the prisoner was at Rome at the time, as he was also in the reign of Queen Mary, and at other times when he was charged with committing murders in Eng-

land, Ireland, and other places. Several other witnesses said the same. On cross-examination, however, they admitted that his government extended to these places, and that it was by his laws they were put to death.

Mr. P. PAINTER said that he had known the prisoner more than 1200 years; that he had painted many pictures for him, and that he always paid him honestly.

C. CARPENTER, B. BRICKLAYER, P. PLASTERER, S. SLATER, P. PLUMBER, and C. CARVER, gave the prisoner a good character.

DEMETRIUS SILVERSMITH said that he had made more shrines by order of the prisoner than ever were made for Diana of the Ephesians, and that he always thought the prisoner a very useful man. J. JEWELLER and B. BEADMAKER said the same.

R. ROBEMAKER said that he had received many thousand orders from the prisoner, whom he always respected much; that he had made various sorts of robes for his archbishops, and all the orders of his clergy; that he took, yearly, some hundred thousands of pounds for gowns, surplices, scarfs, sashes, cassocks, bands, &c., and that, in some countries, the bare washing of surplices only, among one order of clergy, amounted to more than 13,000 pounds a year.

N. BONAPARTE said that he knew the prisoner; that he came a long journey to crown him emperor, and therefore he was compelled to speak well of him.

Mr. HALF-PROTESTANT said that he never knew any harm of the prisoner; that he always thought more was said of him than was true; that he respected the names of several witnesses examined, such as Luther and others, but did not see the

reason why they disagreed. He admitted that he had heard of murders committed by him, but thought he was much altered for the better, and was quite a different man. He thought that every one should keep to the religion he was brought up to, and, if sincere, it was all that God would require.

Mr. SOLICITOR-GENERAL. My lords and gentlemen of the jury, — You need not be under any apprehensions of my intruding too much on your time. If this was only an ordinary case, I should make no observations; but it is not only a question as to the guilt or innocence of the prisoner at the bar, but of many thousands, who have been more or less concerned in his treasonable designs, and also others who have connived at his awful rebellion.

Gentlemen of the jury, —With respect to the evidence which has been laid before you on the part of the crown, I shall be very brief. I have little more than to call your attention to, and follow the statement of my able friend who first stated the case. Evidence has been laid before you, to prove that a conspiracy has existed for several hundred years to overthrow the government of heaven, and compass the death of our Sovereign Lord the King. Gentlemen, the question is, whether the prisoner was a participator of that guilt; you will determine, by the evidences, whether he was not the very life and soul of that awful conspiracy. You have heard it proved that the prisoner lived at Rome as the *universal bishop*, *head of the church*, and *God on earth*; that he committed numberless murders. The instances that have been laid before you must have made

too great an impression on your minds to require me to repeat them; and they are few, to the number that could have been produced.

Gentlemen of the jury,—You will draw your inferences from the testimony of the witnesses, and not from any statement of mine. There is one witness, Mr. Historical Truth, who, from his knowledge of the prisoner's conduct for several centuries, has been enabled to give much evidence. His testimony is confirmed by a considerable number of emperors, kings, and queens. Martyrs, reformers, and others, have confirmed their united testimony, and inspired apostles have satisfactorily proved that all his power was usurped.

Gentlemen of the jury,—It has been stated by the prisoner's counsel, that the prisoner was not at several places where he is charged with committing murder; that he was not at Paris on the 24th of August, 1572, and other places. This, the counsel must know, is a mere *quibble*. He was in Paris, he was in England and in Ireland, and wherever his government extended, wherever his agents executed his laws. He has existed under a variety of names, which mark his guilt. His arrogance and ambition have no example. It is a question if even Lucifer himself could vie with him. The prisoner has endeavored to storm the skies! to dethrone the almighty Thunderer! to be Universal Lord, and claim the stars of heaven. Gentlemen,—I shall not trespass further upon your feelings, believing that your verdict will be according to truth.

Lord Chief Justice Revelation addressed the jury, when every *minutia* of evidence was summed up with legal precision and ability. It

would, no doubt, be gratifying to some readers to have his charge at length; but the limits of the trial will not admit it. He concluded by observing that he left the determination of this case entirely to the consideration of the jury; and that if they entertained a *rational* doubt in their minds of the guilt of the prisoner, they ought to acquit him.

The jury did not retire from their box, but brought in their verdict, GUILTY.

The CLERK OF THE CROWN called upon the prisoner at the bar, in the usual form, to know what he had to say why judgment of death should not be awarded against him; when the prisoner gave him a most expressive, sullen look, and remained silent.

The LORD CHIEF JUSTICE addressed the prisoner in the most impressive manner. He told him that he had been charged with the awful crime of high treason against the King of kings and Lord of lords; that he had had a most patient trial, and there was not a doubt, either in the mind of the Court or jury, but that he was guilty. He also said that he was sure his conscience must frequently have told him that his rebellious conduct could not fail to bring down the vengeance of Heaven upon his guilty head. He concluded thus: "I call upon you now to attend to the sentence of the Court. You, Antichrist, shall be taken from the place where you now stand, to the place from whence you came; your irons are to be struck off, and you stripped of all your pontifical vestments, splendor, pomp, and dignity. From thence you shall be drawn upon a hurdle to the place of execution, where you shall be *hung* with

the chain of restraint, but not until you are dead; but while you are yet alive, your church, which is your body, shall be taken down, and you deprived of the vitals of your religion. Then a mighty angel shall proclaim from heaven, louder than the most tremendous peal of thunder, *Babylon the great is fallen, is fallen,** and that the hour of your judgment is come. Your head, or dominion, shall then be struck off with the sword of God's inflexible justice, when the Lord of Hosts himself *will consume it with the spirit of his mouth, and destroy it with the brightness of his coming.*† *Then another mighty angel shall take up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city* Babylon (or Rome) *be thrown down, and shall be found no more at all,*‡ *and you shall be utterly burned with fire, for strong is the Lord God who judgeth you.* § And may the Lord have mercy upon the souls of all those who live and die under your government."

N. B. Some Protestant writers having, by mistake, noticed the time when the sentence would be put into execution, it may not be amiss to observe, that it was left entirely to His Majesty's sovereign will and pleasure.

* Rev. xviii. 2.
† 2 Thess. ii. 8.
‡ Rev. xviii. 21.
§ Rev. xviii. 8.

APPENDIX.

From the Rev. Dr. Brownlee's Roman Catholic Religion viewed in the Light of Prophecy and History.

I SHALL here present to my reader a brief sketch of the present operations of the Roman Catholics in our republic. They are actually carrying into effect the commands of their foreign master at Rome. He is, by their avowed creed, superior to all magistrates in the land; and his commands bind them, even in temporal things, in defiance of all human laws! The purpose of Rome, expressed to the priests, is to regain Britain and these United States to his spiritual, and thence to his temporal, dominion. For in no land, and at no time, does the pope separate state from the church. Under his dominion, the state is always made a tool of by the church. In lands not thoroughly reformed from popery, the union of church and state exists; but with this difference, that the state makes a tool of the church!

To attain their grand object, the two De Propaganda,—the one at Rome, the other in the south of France—together with the Leopoldine Institution, at Vienna, under Prince Metternich's patronage, are now most actively employed. Their labors are alarmingly efficient in raising large funds, and in training young priests and Jesuit

agents, and hurrying them into the fields of operation.

The Society of Jesuits, whose atrocious principles and crimes had caused their expulsion from each of the nations of Europe, and at last their final dissolution, by Pope Clement XIV., in 1773, was organized anew by Pope Pius VII., in 1814. The cause of Rome and despotism had then become so desperate, that none but these desperadoes and reckless outlaws were deemed capable of bringing aid to his sinking church. And a new generation having sprung up, which knew not the history of these papal lifeguards, these conspirators against God and man, they are again tolerated in Europe and America. They are men who "would rather reign in hell than serve in heaven." With them all things are right when sanctified by the end. To lie, to advise theft, to rob, to assassinate by the steel and the chalice, are, with them, virtuous deeds, when they promote the interests of Rome. The proof of this is on the pages of Molina, Lessius, Vasquez, Escobar, and the rest quoted by Pascal in his Provincial Letters. "Hæ animæ venales, ibi fas, ubi maxima merces." * And we refer, for their practical results, to the ecclesiastical and political history of Europe, for the best comment on their inexpressible enormities.

These bandits and licensed conspirators are now in full, uncontrolled spiritual operation among us. They are spread over the land. They are found in every disguise. They force their way into our schools and colleges, as it appears in the

* "These spirits, who sell themselves to do evil; with them that is the holiest which brings the highest price!" Such was the picture of them from the pen of the good bishop, Jeremy Taylor.

painful case of old Oxford. They are found as agents, pedlers, editors, orators, preachers "dispensed." In the West, they come out without a mask; and threaten to take the land by storm!

> "A Protean tribe, one knows not what to call,
> Which shifts to every form, nor true to all;
> Grammarian, painter, augur, rhetorician,
> Rope-dancer, fiddler, conjurer, physician."
> *Gifford's Juvenal.*

Gold and silver, literature and cunning, and, to sum all up in one word, JESUITISM itself, are all put in requisition. The simultaneous movements over our land are guided by heads cool and deliberate in plotting ruin, by hearts that never yielded to the soft yearnings of charity or mercy, and by hands that never shrunk from deadliest and bloodiest crime. And all are consummated by legions from the *De Propaganda*, as sleepless, and as untiring and vigilant, as the sentinels at the gates of Pandemonium! The following is an outline of their operations in this republic:—

I. They erect splendid edifices by money derived from foreign societies, and they invite our youth to witness, and unite with them, in the varied fascinations of pompous dress, their imposing music, and the solemn shows of their idolatrous ceremonies.

II. They conceal their exclusive and repulsive sentiments; they adapt themselves to popular belief, and put forth the most plausible exhibitions of their motley system; making the vulture to ape the gentleness of the dove, and the lion the loveliness of the lamb.

III. They have, for years, been making incredible exertions to monopolize the education of our

youth, of both sexes, of the influential Protestant families of the land; while they studiously neglect tens of thousands of their own children, who are growing up utterly without education. The object these proselyting emissaries from Rome have in view, is manifest to the most superficial observer.

IV. As a *religious* sect, they move by foreign impulse in a body, in all *political* measures. They keep themselves entirely distinct from Protestants, and offer themselves to the strongest party, or to any party who will secure them the most favors and power, to enable them, as a religious sect, to undermine our religion and liberty.

V. Their leaders and prelates affect the most extraordinary liberality, and the most patronizing condescension toward their *dissenting brethren*, the Protestants, and they appeal to their well-known liberality and charity for aid to build their chapels; and they most shrewdly flatter the high-mindedness and generous spirit of half Protestants, who never refused to aid "the weak," and "the innocent," and "persecuted Catholics;" while nothing so soon throws them into a rage as to ask them to reciprocate.

VI. They are annually sending in upon us colonies of priests and laymen, who swarm over the whole land, and seize upon every opportunity to extend the influence of their bigoted system, upon the ruins of morals, religion, and liberty, in America.

VII. They combine their influence, as a *religious* sect, to bribe and overawe the press. Men are subsidized, and regularly pensioned, who are the editors and contributors of many of the most popular presses in London; and this is the case, on prominent points, in our republic.

VIII. They alarm and encourage the fears of timorous and lukewarm Protestants, by impressing on them, with much solemnity, and with many awful insinuations, that there is great danger to *public property*, to *church buildings*, and the *personal safety* of those who venture to oppose them, by speaking or writing against Jesuitism! What a picture, by the way, this gives of the untamable war-spirit of this religion!

IX. They flatter and caress timorous half Protestants, and public men, and spare no pains to persuade them to use all their efforts to discountenance, and to frown down, those who do conscientiously expose their dangerous tenets and fatal operations. They sigh over Protestant bigotry, and they are all anxiety JUST TO BE LET ALONE, to pursue *quietly*, in their own way, their secret conspiracy against our holy religion and our republican institutions.

X. In their haste and unabated struggle to obtain the funds of our public schools, they have *two* main objects in view: 1. If possible, to throw every barrier in the way of universal popular education, and so to perpetuate IGNORANCE, the mother of their devotion. 2. To obtain for their own sect, if practicable, the public funds to endow their nunneries and sectarian colleges, to train up priests, and perpetuate the race of "nuns," and thence promote more effectually the interests of their foreign master at Rome.

XI. The Roman priests oppose our common schools. The reason is clear. It is there the youth learn the genuine principles of republican liberty, and are taught to love their country, and stand by her institutions against all foreign influence and aggression. The Roman prelates and

priests, as a body, are ALIENS. Those from abroad cannot be genuine citizens, or even citizens at all. The oath imposed by Rome on each bishop, binds him in soul and heart, in tongue and hand, to the only master and ruler whom he can own, namely, his "sovereign lord, the pope!" Hence the Roman Catholic religion creates in our republic an "*imperium in imperio;*" a strong, combined, and united foreign power, in strict allegiance to a foreign civil and religious government. Hence popery will not allow its youth to mingle with Protestant youth, if by any means, even including force, it can prevent it. And even its adult members it concentrates around it as a DISTINCT POLITICO-RELIGIOUS PARTY, to wait the offers of the strongest political party, be they what they may, who make them the best and most lucrative offers. They have no patriotic politics in any of the states. They care exclusively for their own sect. They go around, like a celebrated man at Jerusalem, in the days of our Lord; and, with cap in hand, they say to the dominant party, be it for the administration, or be it against it, "What will you give us, and we will betray the other party into your power?"

XII. And, lastly—A society of wealthy individuals in Dublin and in London, has lately been announced to go into operation, for three objects: 1. "To send into the Western States of America the surplus population of Britain, Ireland, and the continent." [That means, the worst of men—men steeped in moral leprosy, whom they cannot endure there! These are "good Catholics," and will, at the confessional, be productive to priests!] 2. "To open a new market for British manufactures." 3. "*To extend and consolidate the Roman*

Catholic religion in the United States." They propose to buy up Western State Stocks, at the present reduced prices; obtain public lands for them; then send out immense colonies of "Catholics," well officered by bishops and priests. And thus they will gradually gain the ascendency in the West. And on a map, which they have emitted, and which has been published here, they have marked the grand points for the location of these ghostly colonies, in Ohio, Michigan, Indiana, Illinois, Wisconsin, and Upper Canada. The map is now lying before me.* This present scheme is, unquestionably, one of *their* most feasible projects; and, at the same time, it is to our republic the most alarming movement that has been contrived. It is got up by the Jesuits, who will conquer or die! If we be not thoroughly awaked by this, it must be because the offended God of our fathers is about to bring on us a national and tremendous visitation, such as we have never yet felt as a people!

Roman priests deny that in Rome the pope is called "God." They repudiate the expression "Noster Dominus Deus Papa," "the Lord our God the Pope." But I shall here give a strong confirmation of the contrary, which fell under my eyes recently. On March 21, 1843, I was examining the original documents of the Rev. L. Giustiniani, who came lately from Rome, and who renounced Romanism in Geneva, and is now a Lutheran minister in Pennsylvania. These docu-

* See a copy of it, published in "The Home Missionary," of the American Home Mission Society, for November, 1842, with an outline of the whole plan of that new British society.

ments were written and sealed at Rome. I discovered the following expressions, which are uniformly used at Rome in all such documents, given to students and licentiates, as priests; viz., "Datur Romæ, ex ædibus nostris, hac die prima mensis Februarii, anno 1827; Inductione XIV. Pontificatus S. Sanctissimi in Christo Patris, ET DOMINI NOSTRI DEI, Leonis divina providentia papæ, XII., anno ejus IV., &c.

C. J. PATRIARCH. CONSTANTINOPOLITANIS,
Vices Gerens.
COS. ANTONIUS CANONICUS ARGENTI,
Secretarius."

Translated thus: "Given at Rome, at our own house, this first day of February, in the year 1827; Induction XIV. of the Pontificate of our most sacred and most holy Father, and our Lord and God, Pope Leo XII., by the providence of God, and his year the IV.," &c.

Then follow the signatures of the vicar and secretary, as above.

Now, we challenge any priest or any bishop in the land, who professes to have genuine testimonials from Rome, to produce them before witnesses, to show that they want these words — "Patris et Domini nostri Dei," &c.

In most of the copies, the sentence is contracted thus: "Patris, et D. N. D.," &c. But every one of the priests, as well as ourselves, knows what these expressive initials stand for. And if any priest, or bishop, from Rome, has testimonials without the words "of our most sacred and most holy Father, and our Lord God the Pope, by the providence of God," &c., then are they defective, mutilated, and false papers.

From the numbers of BRUTUS, first published in the New York Observer.

But some of my readers, notwithstanding they may be convinced that it is for the interest of despotism to subvert our institutions, and are even persuaded that this grand enterprise has been actually undertaken, may be inclined to ask, In what manner can the despots of Europe effect, by means of popish emissaries, any thing in this country to counteract the influence of our liberal institutions? In what way can they operate here?

* * *

To any such inquirers let me say, there are many ways in which a body organized as are the Catholics, and moving in concert, might *disturb* (to use the mildest term) the good order of the republic, and thus compel us to present to observing Europe the spectacle of republican anarchy. Who is not aware that a great portion of that stuff which composes a mob, ripe for riot or excess of any kind, and of which we have every week or two a fresh example in some part of the country, is a Catholic population? and what makes it turbulent? Ignorance, an ignorance which it is for the interest of its leaders not to enlighten; for, enlighten a man, and he will think for himself, and have some self-respect; he will understand the laws, and know his interest in obeying them. Keep him in ignorance, and he is the slave of the man who will flatter his passions and appetites, or awe him by superstitious fears. Against the outbreakings of such men, society, as it is constituted on our free system, can protect itself only in one of two ways: it must either bring these men under the influence and control of a sound republican

and religious education, or it must call in the aid of *the priests* who govern them, and who may *permit* and *direct* or *restrain* their turbulence, in accordance with what they may judge, at any particular time, to be the *interest of the church*. Yea, be it well remarked, the same hands that can, whenever it suits their interest, *restrain*, can also, at the proper time, "*let slip the dogs of war.*" In this mode of restraint by a *police of priests*, by substituting the *ecclesiastical* for the *civil* power, the *priest-led* mobs of Portugal, and Spain, and South America, are instructive examples. And—start not, American reader—*this kind of police is already established in our country!* We have had mobs again and again, which neither the civil nor military power has availed any thing to quell, until the magic "*Peace, be still*" of the *Catholic priest* has hushed the winds and calmed the waves of popular tumult.

* * *

In Charleston, S. C., the Roman Catholic Bishop England is said to have boasted of the number of votes that he could control at an election. I have been informed, on authority which cannot be doubted, that in New York, a priest, in a late election for city officers, stopped his congregation after mass on Sunday, and urged the electors not to vote for a particular candidate, on the ground of his being an anti-Catholic; the result was the election of the Catholic candidate.

* * *

Our institutions have already withstood many assaults from within and from without, but the war has now assumed a new shape. An effort is now making that is to try the MORAL STRENGTH *of the republic*. It is not a physical contest on the land

or on the water. The issue depends not on the strength of our armies or navies. How, then, shall we defend ourselves from this *new*, this subtle attack? * * *

The first thing to be done to secure safety, is to open our eyes at once to the reality and *the extent of the danger*. We must not walk on blindly, crying, "All's well." The enemy is in all our borders. He has spread himself through all the land. The ramifications of this foreign plot are every where visible to all who will open their eyes. Surprising and unwelcome as is such an announcement, we must hear it and regard it. We must make AN IMMEDIATE, A VIGOROUS, A UNITED, A PERSEVERING EFFORT TO SPREAD RELIGIOUS AND INTELLECTUAL CULTIVATION THROUGH EVERY PART OF OUR COUNTRY. Not a village nor a log-hut of the land should be overlooked. Where popery has put darkness, we must put light. Where popery has planted its crosses, its colleges, its churches, its chapels, its nunneries, Protestant patriotism must put, side by side, college for college, seminary for seminary, church for church. And the money must not be kept back. Does Austria send her tens of thousands to subjugate us to the principles of darkness? We must send our hundreds of thousands, ay, our millions, if necessary, to redeem our children from the double bondage of spiritual and temporal slavery, and preserve to them American light and liberty. The food of popery is ignorance. Ignorance is the mother of papal devotion. Ignorance is the legitimate prey of popery.

But some one here asks, Are not the Roman Catholics establishing schools and colleges, and seminaries of various kinds, in the destitute parts

of the land? Are not they also zealous for education? May we not safely assist them in their endeavors to enlighten the ignorant? *Enlighten the ignorant!* Does popery enlighten the ignorant of Spain, of Portugal, of Italy, of Ireland, of South America, of Canada? What sort of instruction is that, in the latter country for example, which leaves 78,000 out of 87,000 of its grown-up scholars signers of a petition *by their mark*, unable to write their own names, and many of the remaining signers who *write nothing but their names?* What sort of light is that which generates darkness? Popery enlighten the ignorant! *Popery is the natural enemy of* GENERAL *education.* Do you ask for proof? It is overwhelming. Look at the intellectual condition of all the countries where popery is dominant. If popery is in favor of *general* education, why are the great mass of the people, in the papal countries I have named, the most ill-informed, mentally degraded beings of all the civilized world, arbitrarily shut out by law from all knowledge but that which makes them slaves to the tyranny of their oppressors? No! look well to it! If popery in this country is professing friendship to general knowledge, it is a feigned alliance. If it pretends to be in favor of educating the *poor*, it is a false pretence; it is only *temporizing;* it is *conforming for the present, from policy,* to the spirit of Protestantism around it, that it may forge its chains with less suspicion. If it is establishing schools, it is to make them *prisons* of the youthful intellect of the country. If the papists in Europe are really desirous of enlightening ignorant Americans, by establishing schools, let them make their first efforts among their brethren of the same *faith* in Canada and Mexico.

Do our fellow-citizens at the South and West ask for schools, and are there not funds and teachers enough in our own land of wealth and education to train up our own offspring in the free principles of our own institutions? or are we indeed *so beggared* as to be dependent *on the charities of the Holy Alliance, and the Jesuits of Europe,* for funds and teachers to educate our youth — in what? — THE PRINCIPLES OF DESPOTISM! Forbid it, patriotism! forbid it, religion! Our own means are sufficient; we have wealth enough, and teachers in abundance. We have only to will it with the resolution and the zeal that have so often been shown, whenever great national or moral interests are to be subserved, and every fortress, every corps of Austrian darkness would be surrounded; the lighted torches of truth, political and religious, would flash their unwelcome beams into every secret chamber of the enemies of our liberty, and drive these ill-omened birds of a foreign nest to their native hiding-place.

* * *

Our liberties must be preserved; and we say, and say firmly to the popish bishops and priests among us, *Give us your declaration of your relation to our civil government. Renounce your foreign allegiance, your allegiance to a* FOREIGN SOVEREIGN. *Let us have your own avowal in an official manifesto, that the democratic government under which you here live delights you best. Put your ecclesiastical doings upon as open and popular a footing as other sects. Open your books to the people, that they may scrutinize your financial matters; that the people, your own people, may know how much they pay to priests, and how the priests expend their money; that the poorest, who is taxed from his hard-earned*

wages for church dues, and the richest, who gives his gold to support your extravagant ceremonial, may equally know that their contributions are not misapplied. Come out and declare your opinion on the LIBERTY OF THE PRESS, *on* LIBERTY OF CONSCIENCE, *and* LIBERTY OF OPINION. Americans demand it. They are waking up. They have their eyes upon you. Think not the American eagle is asleep. Americans are not Austrians, to be hoodwinked by popish tricks. This is a call upon you you will be obliged soon to regard. Nor will they be content with partial, obscure avowals of republican sentiments in your journals, by insulated priests, or even bishops.

BURNING OF THE BIBLES.

The fact of the public burning of Bibles, by the Catholics, at Champlain, N. Y., (a town on the borders of Lower Canada, and not far from Lake Champlain,) is now established beyond a doubt. The Journal of Commerce publishes an official statement of the facts in the case, furnished by a committee, appointed for that purpose by a public meeting of Protestant inhabitants of the place. The committee are the pastors of the Congregational and Methodist churches, a clergyman who is principal of an academy, and the postmaster.

In the year 1839, a *single society* in France sent nearly $70,000 to aid the various papal prelates, &c., in the United States. The items which go to make up the sum stated above, are here given:

they are taken from the May number for 1840, of the Annals of the Propagation of the Faith, printed at Lyons.

	Francs.
Paid to the Lazarists, for the missions to Missouri and Illinois, the seminary, and the college of St. Marie des Barriens, ...	7,000 00
Outfit of missionaries who left in 1839 to join those missions, ...	9,333 30
To the Jesuits, for missions in Missouri and New Orleans, ...	15,000 00
Ditto in Kentucky, ...	6,000 00
There were also sent—	
To my lord Eccleston, archbishop of Baltimore, ...	7,327 00
To my lord Loras, bishop of Dubuque,	52,627 00
To my lord Purcell, bishop of Cincinnati, ...	39,827 00
To my lord Fenwick, bishop of Boston,	20,327 00
To my lord Kenrick, bishop of Philadelphia, ...	20,327 00
To my lord Hughes, acting bishop of New York, ...	831 50
To my lord Miles, bishop of Nashville,	26,807 00
To my lord Flaget, bishop of Bardstown, ...	21,409 00
To my lord Hailandiere, bishop of Vincennes, ...	65,827 00
To my lord Rusati, bishop of St. Louis,	20,327 00
To my lord Blanc, acting bishop of Natchez, ...	10,827 00
To my lord England, bishop of Charleston, ...	13,827 00
Outfit of missionaries to Detroit, . .	4,000 00
	341,862 80

This same society is said, by the Catholic Almanac for 1839, in a note on the life of Bishop Dubourg, to have sent $160,000 to the United States in a single year.

Let it not be supposed, for a moment, that these remittances are either occasional, or of recent origin. They are known to be *at least* annual, and must amount to immense sums, distributed all over our nation, to seduce and corrupt it.

From Thoughts on Popery, by Rev. Doctor Nevins

A recent fact has surprised me not a little — that a student of Maynooth College, Ireland, named O'Beirne, should have been expelled that institution for persisting in reading the Bible! Expulsion is a pretty serious thing. That must be esteemed a heinous crime which is supposed to justify so severe a penalty. I cannot see any thing so criminal in reading the Scriptures. I wonder if the reading of any other book is forbidden at Maynooth: I suspect not. The authorities at Maynooth must think the Bible the *worst* book in the world. A student of that college may read whatever is most offensive to purity and piety in the ancient classics, without any danger of expulsion; but if he reads the Bible, he is dismissed with dishonor! * * *

Here is another fact that has surprised me. A recent Galway newspaper denounces, by name, two Protestant clergymen as *reptiles*, and advises that they should be at once trampled on. What for? Why, for the sin of holding a Bible meeting, and distributing the Scriptures! It speaks of them as a hell-inspired junto of incarnate fiends, and says, "If the devil himself came upon earth,

he would assume no other garb than that of one of these biblicals." The Irish editor adds, "The biblical junto must be put down in Galway." He is evidently in a passion with the Bible: I suppose it must be because it prophesies no good of him. Certainly he cannot think the Bible very favorable to his religion, otherwise he would not proclaim such a crusade against its distribution. It is the first time I ever heard it asserted that the managers and members of Bible Societies are *ipso facto* incarnate fiends. It seems singular that those who promote the circulation of a *heaven-inspired* volume, should be themselves, as a matter of course, *hell-inspired.* I cannot think that Exeter Hall and Chatham Street Chapel become *Pandemoniums* whenever the Bible Society meets in them. Nor shall I believe that Satan is going to turn Bible distributor, until I actually see him "walking about" on this agency.

THE INQUISITION.

The following account of the horrible practices of the papal church was forwarded to the Baptist Advocate, as given by Colonel Lehmanowsky, one of Napoleon's officers, who was engaged in the capture: —

Colonel Lehmanowsky and the Destruction of the Inquisition of Madrid. — The horrible tribunals of the papal Inquisition, as is well known, were suppressed by Napoleon, by a decree dated Chamartin, December 4, 1808, in those parts of Spain which were then under the government of the French.

In the early part of the year 1809, Napoleon commanded all the buildings occupied by the In-

quisition to be destroyed. Colonel L. requested Napoleon to give him a command in an expedition against one of these dens of vice and cruelty. "My request," said the colonel, "was complied with, and I had the command of the 111th regiment of the line. Upon approaching the building, we saw several soldiers on the walls. We summoned them to surrender in the name of the emperor of the French; they turned, and bent over, as if conversing with some inside, and, after carefully scanning our number, which was but small, they answered our summons by firing amongst us. Several were wounded, and one man killed. We then procured some heavy timbers, and, by the united strength of all the men, made a breach, and entered within the walls. As soon as we were inside, we had a specimen of the cunning Jesuitry of these rascals. The whole company of priests and inquisitors came towards us in a very humble attitude, with their hands crossed over their breasts; and the first we heard, these artful fellows were reproving the soldiers on the wall for having made any resistance, and for not having politely admitted these 'very fine gentlemen,' although it was, of course, by the direction of these very men, that resistance had been made. The only answer we gave, was by placing a guard over these now obliging fellows, with directions to keep a sharp lookout after them, that none might escape.

"Upon examining the interior of the building, we found it beautiful in the extreme; every thing appeared quiet and in excellent order — much better order, indeed, than is common for the devil to keep.

"The floor of the principal hall was paved with slabs of fine marble, and at the end of this hall was an altar with several wax candles burning.

The priests appeared so humble and submissive, and every thing appeared so quiet and orderly, that my suspicions," said Colonel L., "were almost lulled to sleep, (which was the effect they intended to produce,) and I began to suspect that a great many falsehoods had been told about the cruelties practised in these establishments. We could discover nothing of the secret rooms and underground cells, of which we had often heard, and I was upon the point of retiring with my men, and leaving the building for the present in the hands of its old occupants, when a brother officer urged to a most diligent examination of the whole building. We proceeded to examine carefully the principal hall, to discover, if possible, some trap-door or other entrance to the regions below. Some of the soldiers tried to thrust the points of their bayonets, others of swords, between the slabs of marble, but all without success. I was upon the point of giving up, when it was suggested that water should be poured over the floor, to see if it would find an outlet through the crevices. After watching the water carefully, we observed one place where it evidently escaped between the slabs. 'Ah,' said some, 'what's here? we shall make some discoveries now,' — while the captive inquisitors stood by, shaking with fear.

"Presently, a soldier struck a heavy blow with the butt-end of his musket upon the side of a slab, when, all at once, a spring seemed to give way, and the slab at once turned upon a pivot, by which it was fastened at the two sides, disclosing an opening, and a staircase leading down to some dark cavity beneath.

"I at once walked up to the altar, and seized some of the lighted candles, when one of the bald-pated

priests stepped up to me, and said, very sanctimoniously, 'O my son, these are holy candles; you must not touch them.' But," said the colonel, "my only reply was, 'Very well; I want them for a holy purpose; I want to see holy things.' — Below we found an apartment of considerable size, furnished with settees, &c., which we at once knew, by the infernal contrivances, to be the hall of torture. We went round, and soon discovered an alley, and on each side of this alley a number of dark and gloomy cells. In these cells were a large number of the victims of popish cruelty, young and old, loaded with chains, and some of them women as well as men, literally as naked as their mothers bare them. The soldiers threw their coats and cloaks over these poor, miserable wretches, and, loosing them from their chains, proceeded to help them to the hall of judgment above ground.

"When the soldiers had provided for the safety and comfort of these weeping wretches, they turned their attention to the inquisitors, and insisted upon putting them all to death. In their excited state of feeling," said the colonel, "it would have been vain for me to oppose their will. The soldiers would not leave a single one of these minions of papal cruelty alive.

"Among other instruments of torture, we found an image of the Virgin Mary, so contrived with knives, &c., that, when a person went to kiss it, the arms closed, and the victim was pierced with a thousand wounds, and cut to pieces. The soldiers insisted upon the chief inquisitor kissing this image. He refused. They pricked him with their bayonets, and compelled him to do so, when the arms closed, and he was cut and hacked to death in a most shocking manner. After taking out the

most valuable books and other articles, we placed a number of barrels of gunpowder in the building, and setting fire to the train, soon had the satisfaction of seeing the horrible abode of popish cruelty a heap of smoking ruins.

"After we had seen the end of the inquisitors, we invited all in the neighborhood, whose relations had been torn from them by the officers of this bloody tribunal, to come and convey to their homes such of them as they could find alive; and," said the colonel, "never shall I forget that sight! The soldiers whom I commanded were men of blood; the sight of human misery and slaughter had become so common to them, that they could eat their meal with none the less relish because they were using the dead body of a comrade for a seat; but when they saw this miserable company of living skeletons standing before them, and their anxious relatives pressing around to discover their long-lost loved ones; when they saw, now a weeping father or mother embracing, as though they had recovered him from the dead, a beloved son; then the husband clasping in his arms the half-murdered mother of his children; and then the weeping wife and mother turning in despair from the search after a beloved husband and father, convinced that he had found a grave in these horrid dungeons; when these iron-hearted warriors witnessed this sight," said Colonel L., "they wept and sobbed like children."

I have only to add to this account, which is related, as near as possible, in the words of this aged veteran, —let the reader remember that these events occurred only thirty-four years ago; that the man is living who witnessed them; that he is now a regularly-ordained Lutheran clergyman, living in the United States, and worthy of implicit credit; and then let

every American remember that popery, which is making such rapid strides in this country, is the same now as it ever was; that it is in its very nature unchangeable; that persecutions for conscience's sake, whenever and wherever it has the power, is one of its essential and unchangeable attributes.

We see here what may be expected in this country, should popery obtain the ascendency. The spirit of popery is the same now as when the Inquisition was in operation. Give the pope the power, he would show it out distinctly.

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